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BY
G. CAMPBELL MORGAN, D.D.

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INTRODUCTION
MATTHEW TO REVELATION

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MATTHEW

MATTHEW

JESUS CHRIST THE KING

A HIS PERSON <i>i.—iv. 16</i>	B HIS PROPAGANDA <i>iv. 17—xvi. 20</i>	C HIS PASSION <i>xvi. 12—xxviii.</i>
<p>I. His Relation to Earth I.—III. 12</p> <p>i. Genealogy. i. 1-17 ii. Birth. i. 18—ii. iii. Herald. iii. 1-12</p> <p>II. His Relation to Heaven III. 13-17</p> <p>i. Attestation. ii. Anointing.</p> <p>III. His Relation to Hell IV. 1-11</p> <p>i. Testing. ii. Triumph.</p> <p>(IV. 12-16. Connecting III. 17 with xi. 2)</p>	<p>I. His Enunciation of Laws IV. 17—VII.</p> <p>i. A Nucleus Gathered. iv. 17-25 ii. The Manifesto. v.—vii. a. The Nature. Character. v. 3-12 b. The Purpose. Influence. v. 13-16 c. The Laws. v. 17—vi. d. The Dynamic. vii. 1-12 e. The Final Words. vii. 13-29</p> <p>II. His Exhibition of Benefits VIII.—IX. 34</p> <p>i. First Manifestation and Result viii. 1-22 ii. Second Manifestation and Result viii. 23—ix. 17 iii. Third Manifestation and Result. ix. 18-34</p> <p>III. His Enforcement of Claims IX. 35—XVI. 20</p> <p>i. The Twelve. ix. 35—xi. ii. Conflict with Rulers. xii. iii. Parables of the Kingdom. xiii. 1-52 iv. Increasing Opposition. xiii. 53—xvi. 12 v. The Confession of Peter xvi. 13-20</p>	<p>I. His Cross and His Subjects XVI. 21—XX.</p> <p>i. The Cross and the Glory. xvi. 21-28 ii. The Glory and the Cross. xvii. 1-21 iii. The Cross and the Resurrection. xvii. 22-23 iv. Instructions to His Disciples. xvii. 24—xviii. (The Multitudes. xix. 1-22) v. Instructions to His Disciples. xix. 23—xx. 28</p> <p>II. His Rejection of the Hebrew Nation XXI.—XXIII.</p> <p>i. The Entry. xxi. 1-17 ii. Opposition and Parabolic Denunciation. xxi. 18—xxii. iii. The Final Woes. xxiii. 1-36 iv. Withdrawal. xxiii. 37-39</p> <p>III. His Predictions to His Subjects XXIV.—XXV.</p> <p>i. The Disciples' Questions. xxiv. 3 ii. The Detailed Answers.</p> <p>IV. His Passion XXVI.—XXVIII.</p> <p>i. Preliminary. xxvi. 1-30 ii. The Suffering. xxvi. 31—xxvii. iii. The Triumph. xxviii.</p>

MATTHEW

MATTHEW was a Hebrew, whose calling in life was that of a tax-gatherer under the Roman government. His writing evidences his acquaintance with the Hebrew Scriptures, and especially with those which foretold the coming of the Messiah King. Thus, both in his religious thinking and in the prosecution of his daily calling he was familiar with the idea of government.

His story of the life and work of Jesus is naturally therefore a setting forth of the King and His Kingdom. The book falls into three parts. In the first Matthew introduces the Person (i.-iv. 16); in the second he tells the story of the Propaganda (iv. 17-xvi. 20); and in the last chronicles the events of the Passion (xvi. 21-xxviii.).

A. THE PERSON OF THE KING

The King is presented to us in a threefold relation: to earth, to heaven, and to hell.

As to the first, after the manner of His nation, the genealogy which sets Him in

purely Jewish legal relationship is given. Then follows the account of His birth, and it is the only account of the origin of the unique Personality of Jesus which is at all able to satisfy the reason. In a mystery passing our comprehension, the King is Son of God, and Son of Mary. Chronologically there is a great gap between the birth and the baptism, which is filled by the years of human growth and development at Nazareth. As the days approached for the commencement of His propaganda, His herald, the last of the long line of Hebrew prophets, appeared to the nation; and with a baptism of water, and words of authoritative rebuke and hope, he announced the advent of the King.

Crowning the ministry of the herald, the King appeared, and was baptized in Jordan. In connection with that baptism His relation to heaven was manifest. There was first the coming upon Him of the Spirit. This was the sacred ceremony by which He was set apart to the exercise of the Kingly office. Simultaneously with the anointing, the silence of the heaven was broken, and the words of the Father attested Him King. The second psalm should carefully be read in this connection. The declaration, "I am well pleased," attested the perfection of the life which had been lived

in seclusion, especially in the light of the fact that by baptism the King's submission to the Divine will for all the purposes of redemption was symbolized.

Immediately from the lofty experiences of anointing and attestation the King passed to the lonely conflict of the wilderness. Here He came into grips with the arch-enemy of the race, the conspirator against heaven's order. The devil attacked Him in the threefold fact of His human personality, the material basis, the spiritual essence, and the vocational purpose. In every case victory was on the side of the King, and that by simple submission to the law of God. Thus His royalty was created and demonstrated by His loyalty.

Behold, this is our King! Sharer of our nature, and yet bringing into it the Divine nature. Appointed to rule by God Himself, and equipped for administration by the plenitude of the Spirit. Meeting every onslaught of the foe, and triumphing! Surely we may trust Him. The only adequate expression of trust is obedience.

B. THE PROPAGANDA OF THE KING

The next division contains the account of the propaganda of the King, in which there are three movements: the enunciation of laws,

the exhibition of benefits, and the enforcement of claims.

He first gathered around Him a nucleus of disciples. Some of these had been called in the earlier Judæan ministry, which Matthew does not record. They were now called to abandon their fishing in order to be with Him.

After a period of teaching in the synagogues of Galilee, He gathered these disciples, and gave to them His manifesto, in which He first insisted upon the supreme importance of character in His Kingdom; and declared its purpose to be that of producing influence, which He illustrated under the figures of salt and light. He then enunciated His laws, prefacing them with a prelude on the importance of law. His laws fall into three groups: first, those of human inter-relationship, which He illustrated by two quotations from the decalogue, dealing with murder and adultery; and two from the wider law of Moses, dealing with truth and justice, adding a new law of love, even toward enemies. Next came the laws of Divine relation, which declared the principle that life was to be lived before God rather than before men, and then was illustrated by application to alms, to prayer, to fasting. Finally He revealed the necessity for a super-earthly consciousness, as He warned them

against covetousness and against care. Passing to the great subject of the dynamic, in the power of which it would be possible for His subjects to obey His ethic, He first warned them against censoriousness, and enjoined discrimination; then declared to them that in answer to their asking, seeking, knocking, they would receive, find, and the door would be opened, because they had to do with a Father. The last words of the manifesto were of the nature of invitation, warning, and the uttering of the Kingly claim. The effect produced upon the multitude who had listened to the manifesto uttered to the disciples was that of astonishment at His authority.

While the King had described His Kingdom to the faithful few in the hearing of the multitude, His will was that it should include all men within its embrace. His mission was not to compel by force of arms, but to constrain to willing submission to Himself. In order to do this He went forth, working to illustrate the benefits which must come to such as lived within His Kingdom. This working of wonders was no merely spectacular display on the part of Christ. It was a setting forth of the fact that He was King in all the realms by which their lives were affected. There are three distinct movements noticeable, each cul-

minating in an effect produced upon the crowds.

In the first He demonstrated His power in the purely physical realm by healing leprosy, palsy, and fever, and with an astonishing ease, all that were sick. Thus the King of righteousness in ethical ideals, proved Himself able to correct all disability in the physical realm resulting from sin. The result of this first manifestation of His power was a spontaneous and apparently enthusiastic determination to follow Him on the part of some. Following, however, is not easy. He immediately presented the difficulties of the way, and yet insisted on the absolute importance of coming after Him by calling men to break with every other tie rather than fail in this matter.

In the second movement the King's power was seen operating in other spheres. He was Master of the elements, He exercised imperial sway in the mystic spirit-world, He claimed authority in the moral realm. The result produced upon the multitude by these manifestations was that they were afraid, and glorified God.

The third manifestation included the first two in its exercise of power, in both physical and spiritual realms. He recalled the spirit of the child of Jairus to its clay tenement, and

by the healing of a woman, revealed His method of answering faith by the communication of virtue. The result produced upon the multitudes now was that they were filled with wonder, and the Pharisees suggested an explanation, to which they gave more definite voice later.

The section dealing with His enforcement of claims opens with a brief paragraph, full of suggestiveness, revealing the King's heart, as in the presence of all the need of men He is ever moved with compassion. He now called twelve of His disciples, and commissioned them as apostles. His charge to them included instructions which affected their immediate work, and indicated the lines of the work of their successors to the end of the age. This commissioning of the apostles was immediately followed by four illustrations of the kind of obstacles which confronted the King in His work. The perplexity of the loyal was manifest in the question of John; the unreasonableness of the age in His description of its children; the impenitence of the cities in His denunciation of them; and finally, the blindness of the simple.

The King is then seen in conflict. Opposition to Him became active. Twice the rulers attacked Him concerning His attitude to the

Sabbath. They attempted to account for His power by attributing it to complicity with the devil. With supercilious unbelief, they asked a sign. Moreover, He had to contend with opposition which must have been more painful to Him than that of His avowed enemies. His own mother, unable to understand Him, sought to persuade Him to abandon His work.

In the presence of this increasing opposition the King uttered His great parables of the Kingdom. These may be divided into two groups: first, those spoken to the multitudes; secondly, those spoken to the disciples only. In the first there are four parables, revealing the method of the King, the method of the enemy, the worldly growth of the Kingdom, and the introduction of the corrupting influence of leaven. In the second there are four parables, the first three viewing the Kingdom from the Divine standpoint, the last teaching the responsibility of those to whom the revelation was committed.

Proceeding with His work the King encountered increasing opposition from His own, from the false king Herod, from Pharisees and scribes, and from Pharisees and Sadducees. In the intervals of this clearly marked growth of antagonism there were re-

markable manifestations of Kingly power, revealing to such as had eyes to see, how beneficent was His rule.

At last a crisis was reached. At Cæsarea Philippi He gathered His disciples about Him, and asked them in effect what was the result of the work He had been doing. Their answers were remarkable, but none of them, reporting the opinions of the multitude, satisfied His heart, and He challenged them as to their opinion. Peter's confession opened the way for the King's entry upon His final work. He had fulfilled the first movement of His ministry, that of revealing to at least a handful of souls the truth concerning His Person, and His relation to the Divine economy. Henceforth there would be a new note in His teaching, a further revelation in His attitudes.

C. THE PASSION OF THE KING

The King practically broke with the multitudes at Cæsarea Philippi. Henceforward His principal work was directed to leading the little group of His own into deeper appreciation of the meaning of His mission. The multitudes, however, perpetually broke in upon His teaching, and He always answered them in blessing. With regard to His own, His teaching now centred around the Cross. At

once they became afraid, and a distance between Him and them is observable. To three of their number He granted a marvellous revelation of His glory. Yet even there the central thought was that of the Cross. During the days that followed all the disciples' preconceived notions of royalty, of greatness, of the value of material things, were rudely shaken as He declared to them the way to the crown must be that of the Cross. Yet let it be carefully observed that He never mentioned the Cross without also announcing the fact of resurrection.

As the end approached, the King went to Jerusalem. All Old Testament history, from Abraham, culminated in that hour. For long years the greatness of the Hebrew people as a nation had passed away. The Roman eagles were spread above the standards of their own national life. To them the long-expected King had come, enunciating the laws of the Kingdom, exhibiting its benefits, enforcing its claims. They had rejected the laws, despised the benefits, refused to yield to the claims. At last the King quietly, majestically, authoritatively rejected them. With quiet precision He prepared to enter the city, and, having arrived, occupied the throne of judgment, uttering words of righteous discrimination,

dealing with all objections until they were silenced. Thereupon He pronounced the final woes, and uttered the inevitable sentence.

Having officially rejected the nation, He again devoted special time to His disciples. His action in Jerusalem had strangely puzzled them. He had offended the rulers past the possibility of reconciliation, and with a dignity which must have appalled His own, had flung the whole ruling class away. They came to Him with an incoherent outbreak of questioning: "When shall these things be? and what shall be the sign of Thy coming, and of the end of the age?" Whatever they meant by these questions, the King treated their inquiry as threefold: first, concerning "these things"; secondly, concerning His coming; finally, concerning the "end of the age." The King Who had been rejected by His own, and Who in turn had rejected them in their national capacity, manifested nothing of doubt, nothing of disappointment, nothing of discouragement. From the midst of apparent failure and disaster He quietly and calmly surveyed the ages, claiming for Himself the position of continual supremacy.

For us the Via Dolorosa is always bathed in the sunlight of the resurrection. It is a

little difficult to observe those dark and awful days in which the earthly ministry of the King ended. The ultimate victory is always sounding its triumphant music in our ears. And yet we must walk this way with Him meditatively, and in some senses experimentally, if we would share the travail that makes His Kingdom come. Therefore, as we read and ponder the tragic story, let us pray for such illumination of His sorrows by the Spirit as shall give us to have some fuller consciousness of the cost at which our royal Master won the glorious victory. In proportion as we are able to do this, our songs of triumph will be richer, fuller, when striking death to death, He comes forth, never again to know defeat, but to move with sure and unerring progress to the ultimate victories.

A solemn awe takes possession of the spirit as the final movements in the progress of the King are considered. No more radiant light ever fell from human love upon the sorrowing Christ than that of Mary's appreciation of His sorrow as expressed in her act of worship, and no more terrible darkness ever came to Him from human selfishness than that of Judas' treachery. A sad and solemn gathering, yet thrilling with hope, and merging in music, was the passover feast. There the

types and shadows of the past had their fitting ending in the presence of the Antitype and the Substance.

And now the King passed into the darkness. We cannot accompany Him. We may reverently stand upon its outer margin, and listen with bowed heads to the sob of the unutterable deep, as in a death-grapple in the darkness, He took hold upon the spoiler of His people. In the garden the last shadows of temptation fell, and the final triumph of devotion was won. Terrible beyond all human comprehension was that to which the King passed. Glorious beyond all finite explanation was the stern triumph of the will which yielded itself at cost to the accomplishment of the One and only Will. That vast sea of sorrow broke in angry and hissing waves upon the shore, and from that surf we gain some faint and far-off notion of the sea. Then solemnly we follow Him by reading again and again the awful story of the mind of love, stronger than death.

All sorts and conditions of men were gathered about the Cross, and though at the moment they did not realize it, it was in their midst, the King's great throne, at once a throne of judgment and a throne of grace. From it they parted, some to the right, others

to the left, according as they crowned or crucified.

Man's last and worst was done. The King was dead. From the moment of His dying none but tender hands touched Him, and from the moment of His burial none but loving eyes saw Him.

The night has passed, the day has dawned. A new glory is on the whole creation. It will be long years, as men count time, ere the groaning cease, and the sob is hushed, but the deepest pain is passed in His pain, and the wound of humanity is staunchd at its centre. Strange new glories break in the dawning of the first day of the week.

The King's followers, discouraged and scattered, were gathered together, while a new heroism possessed them. For one brief while He tarried, and at last, with a majesty of authority such as man had never known, He uttered His commission, and declared His abiding presence.

Reverently, and with meaning such as mortals never knew, there pass our lips in His presence words often uttered, but never before with such confidence or courage, "Long live the King," and in answer we hear His words spoken, a little later, to a lonely man in an island of the sea, "I am alive for evermore."

MARK

MARK

JESUS CHRIST THE SERVANT

A SANCTIFICATION <i>i. 1-13.</i>	B SERVICE <i>i. 14-viii. 30</i>	C SACRIFICE <i>viii. 31-xvi.</i>
<p>I. "John Came" 1-8</p> <p>i. According to prophecy. 1-3</p> <p>ii. Prophesying. 4-8</p> <p>II. "Jesus Came" 9-13</p> <p>To</p> <p>i. Obedience. 9</p> <p>ii. Anointing. 10-11</p> <p>iii. Testing. 12-13</p>	<p>I. First Disciples and First Work i. 14-iii. 12</p> <p>Galilee.</p> <p>i. Works. i. 14-ii. 12</p> <p>ii. Words. ii. 13-28</p> <p>iii. Works and Words. iii. 1-12</p> <p>II. Appointment of Twelve, and Advance in Toil iii. 13-vi. 11</p> <p>Galilee. Gerasene's Country. Judæa.</p> <p>i. Twelve Appointed. iii. 13-19a</p> <p>ii. Continued Toil and Teaching. iii. 19b-vi. 6</p> <p>III. Commission of Twelve and Co-operation in Service vi. 7-viii. 30</p> <p>i. The Apostles' Departure. vi. 7-13</p> <p>ii. Herod and Jesus. vi. 14-16 (Account of Murder of John. vi. 17-29)</p> <p>iii. The Apostles' Return. vi. 30-32</p> <p>iv. The Feeding of the Multitudes. vi. 33-44</p> <p>v. The Disciples and the Storm. vi. 45-52</p> <p>vi. Healing the Multitudes. vi. 53-56</p> <p>vii. The Scribes and Pharisees. vii. 1-23</p> <p>viii. Journeying. vii. 24-viii. 30</p>	<p>I. Anticipated viii. 31-x.</p> <p>i. New Terms viii. 31-ix. 1</p> <p>ii. New Manifestations. ix. 2-27</p> <p>iii. Teaching. ix. 28-x. 45</p> <p>iv. The Healing of Bartimæus. x. 46-52</p> <p>II. Approached xi.-xiv. 42</p> <p>i. Jesus and the City. xi. 1-26</p> <p>ii. Jesus and the Rulers. xi. 27-xii. 34</p> <p>iii. Jesus and the Multitudes. xii. 35-40</p> <p>iv. Jesus and the Disciples. xii. 41-xiv. 42</p> <p>II. Accomplished xiv. 43-xv.</p> <p>i. Disciples. xiv. 43-72</p> <p>Betray.</p> <p>Forsake.</p> <p>Deny.</p> <p>ii. The People. xv. 1-15</p> <p>Yield to Priests.</p> <p>Clamour for Blood.</p> <p>iii. The Rulers. xv. 16-47</p> <p>Slay.</p> <p>Bury.</p> <p>Conclusion xvi.</p> <p>The Risen One.</p> <p>The Commission.</p> <p>The Ascension.</p> <p>"The Lord working with them."</p>

MARK

MARK was the personal friend of Peter, and throughout his gospel the influence of this friendship is manifest. The outlook therefore is that of a man himself familiar with toil, as were all the fishers of the Galilean lake. In this gospel we find Jesus presented as the Servant. He goes forward in unremitting submission to the calls of service, but it is impossible in His presence to indulge the familiarity which breeds contempt, or to feel the pity which proceeds from a sense of superiority. The only contempt we feel as we watch Him at His work is for ourselves, who so miserably fail in our devotion; the only pity possible is for our own patent and infinite inferiority; and this is as it should be. The kingly and submissive are two sides of one quality in the nature of God. Even He is most royal when He stoops to service. In setting forth the wonders of Jesus as the Servant of God Mark deals with His Sanctification (i. 1-13); Service (i. 14-viii. 30); Sacrifice (viii. 31-xvi.).

A. SANCTIFICATION

In this division there are brought before us the remarkable movements through which Jesus was set apart to service. The keynote of the first section, which describes the work of the herald, is contained in the words "*John came.*" His coming was in fulfilment of prophecy, and his mission was prophetic. The keynote of the section introducing Jesus is contained in the words "*Jesus came.*" At the Jordan He entered upon a new phase of toil. Through all the years, in the commonplaces of life, He had been serving. Now, by baptism, He deliberately identified Himself with sinners, and so set His face toward the specific service which He had come to render. In connection with His baptism He was anointed, and His fitness was attested by the voice of the Father. He then immediately passed into the wilderness, where, as Servant, in perfect submission, He met in conflict the one who had rebelled against submission, and overcame him. He then stood upon the threshold of His work, wholly surrendered, perfectly equipped, and already victorious.

B. SERVICE

The division setting forth the perfect service of Jesus falls into three sections, the first dealing with His first disciples, and first work; the second with the appointment of the twelve, and an advance in toil; the third with the commissioning of the twelve, and co-operation in service.

Coming into Galilee, He first called four men into association with Himself, choosing those already trained to some form of work to be associated with Him in His. At Capernaum He entered the synagogue on the Sabbath day, and amid its rest, He continued His toil. Under the influence of His teaching, a demon-possessed man interrupted, and became the mouth-piece of the evil spirit within him. The testimony was remarkable. He spoke of Jesus as "the Holy One of God," and in the uttering of the words confessed his own defeat. From the synagogue God's Servant passed to the home, and healed a woman, who immediately became herself a servant, ministering to Him and others. Multitudes gathered to Him, and He healed them with perfect ease. From the press of the crowds He escaped to the mountain for a period of communion with His Father. There the clamour

of eager disciples broke in upon Him, and He passed on, continuing His toil in other cities. Leprosy, palsy, and sin in quick succession presented themselves before Him, and He dealt with each powerfully and finally. Following this series of works is a series of words in which He first vindicated His method with sinners: His presence at the feast of the publican was that of the Physician; He was there to heal. He then vindicated His disciples' joy; how could they be sad while He was with them? Again He indicated His attitude toward the Sabbath by declaring that the Son of Man was Lord thereof. His anger in the synagogue with the lack of tenderness in the heart of His accusers revealed the keen sensitiveness of His own heart. Deep and pure emotion is always costly. The last paragraph in this section reveals His ceaseless activity; multitudes pressed upon Him with their woes and wounds and weaknesses; there was no limit to His power; He touched, and they were healed.

The time had now arrived for calling others into fellowship with Himself. This He did, deliberately making His own choice upon the basis of unerring wisdom. Those chosen were appointed first to be with Him, and secondly to be sent forth. It was now that the opposi-

tion of His relatives was manifest. It was the opposition of affection so far as His mother was concerned. She felt that His toil without cessation was a symptom of madness. It must have caused Him acute suffering that neither His mother nor His relatives understood Him. Without break His toil proceeded. The rulers suggested that He was in league with the powers of evil. In denying the charge the Lord made use of some of the most solemn and awful words that ever fell from His lips. He did not say that these men had committed the unpardonable sin, but that they had approached the confines thereof in attributing to Satan the works of God. To carry that suggestion out, and finally reject Him Who did the works is the unpardonable sin. After His warning to the rulers He revealed the positive facts concerning the Kingdom in the present age in a series of parables. Once we have a picture of Him resting, and it is pre-eminently suggestive that His rest was in the midst of a storm. Even here He was disturbed by His disciples, and readily responded in glad service on their behalf. Arrived upon the other shore, He was at once at work again. He healed the demoniac, and then, besought by the men of the city, passed back over the sea, and there, in answer to the sob of a father's

heart, accompanied him to the home into which death had come. On the way disease approached Him in the person of a woman, weak and trembling, yet confident; and she was answered with the virtue of His healing. He came to Nazareth, and there the blighting influence of self-centred prejudice was forcefully illustrated. The wonder of His words and works was patent to them, but because He was one of them, they were offended.

Through all this section it must be remembered that the disciples were fulfilling the first part of their appointment. They were with Him. They had not yet been sent forth. Following Him they beheld His method, and became imbued with some measure of His Spirit. By the way of this comradeship He was preparing them for immediate service, and commencing their preparation for the larger work which would devolve upon them in the days when He, as to bodily presence, was removed from them.

The apostles having thus been with Him for a period, were commissioned and sent forth. They were to be the servants of the Servant, and consequently it was necessary that in every way they should represent Him. The attitude of service was emphasized by the poverty of their going: no bread, no wallet, no

money. There were three essential matters in their equipment. They were to go shod with sandals, they were to go two by two, they were to go in His name. Thus tenderly the Master provided for all necessities, and swept aside all superfluities. His instructions concerning the method of their work were simple yet drastic. In any city or village they were to accept the hospitality of one dwelling, and refuse to go to others. They were not to conform to conventionalities which would consume their time, and hinder their work. They would not be everywhere received. This was no part of their responsibility. The story of the murder of John is told at this point in the narrative of Mark, in explanation of a fear which possessed the heart of Herod as he heard of the work of Jesus. The disciples returned to Jesus and reported everything. He invited them to a desert place for rest, which they never reached. Yet the short voyage over the sea with Christ must have been rest for them. His presence is home, His voice is music, His look is sunshine, His touch is life. Arrived on the other shore the multitude were waiting, and with perfect readiness the great Servant of God sacrificed His own rest and quietness that He might minister to their needs. Back again across the sea to escape

the crowd, and for Jesus a short respite on the mountain, while His disciples returned yet once more over the sea at His bidding. Their sorrow brought Him to them miraculously, and mightily; and the storm was stilled. Again He gave Himself in unstinted outpouring to the multitudes as He healed their sick. Then followed a discussion with the scribes and Pharisees in which He revealed the difference between tradition and commandment, the former being the law of custom, and the latter the law of God. The final movements in the section reveal Him still at work, casting out demons, healing the deaf, feeding the multitude, and healing the blind. These works were interspersed with instructions given to His disciples. The Pharisees asked a sign, and with a sigh He declared that none should be given. Finally He gathered His own about Him at Cæsarea Philippi and the issue was that of Peter's confession. Thus through all this section Jesus is seen ceaselessly occupied in service, and calling into fellowship with Himself men who, while lovingly loyal, yet so imperfectly understood Him as to be unable to enter in full measure into the sacred comradeship.

C. SACRIFICE

In the final division the ministry of service merges into its highest sphere, that of sacrifice. Again there are three sections, which deal with sacrifice anticipated, approached, and accomplished.

Immediately after the confession at Cæsarea the Master began to speak to His own disciples concerning His Cross, and they were filled with fear. The people were thronging Him still, and in their hearing He uttered words the infinite meaning of which neither they nor the disciples knew at the time, insisting upon the absolute necessity that men following Him should do so by the way of self-denial and the Cross. From the number of His disciples He selected three to be "eye-witnesses of His glory." Passing down from the "holy mount" they were surrounded by the multitudes, and His power was manifested in His healing of the boy possessed of an evil spirit. With the departure of the crowds the disciples inquired as to the reason of their failure in dealing with this case. Answering them directly He led them forth quietly, and as far as possible privately, through Galilee in order that He might teach them still further concerning the Cross. At Capernaum He re-

buked their disputation concerning greatness, and uttered some of the most solemn words that ever fell from His lips as to the necessity for the renunciation of everything which would be likely to prevent the highest realization of life. Coming into the borders of Judæa He answered the Pharisee's question concerning divorce, and immediately afterwards received the children and blessed them; and then dealt with the young ruler, and answered the question of the disciples concerning the mystery of His dealing with him. Thus He passed on, His face set toward Jerusalem, walking alone, while His disciples followed behind. Yet He waited for them, and instructed them further concerning His Cross, and two of their number asked for positions of power. The last picture in this section in which the Cross is so evidently anticipated is that of Jesus responding to a cry of need as He healed Bartimæus, and thus added another to the company of disciples who followed in His train.

In the next section the Lord is seen with definite determination approaching the final sacrifice of Calvary. The happenings are all in the neighbourhood of Jerusalem. In his story of the entry Mark gives none of the effects produced upon Jerusalem and the

Pharisees, save those which reveal the recognition of His Kingship. That is remarkable in the light of the fact that this is the gospel of the Servant. Yet it is in perfect harmony with Christ's own teaching that the Chief of men is so by virtue of being the Servant of all. The cursing of the fig-tree, and His explanation of the act are separated by the story of the cleansing of the Temple. The pretext for selling and money-changing was that of rendering service to worshippers. This was carried on in the Court of the Gentiles, who were thus robbed of the right to their place of worship. This explains Christ's words, "a house of prayer for all nations." There was no home for Him in His city, and no rest for Him in His house. Therefore "every evening He went forth out of the city." He came into final conflict with the rulers as they challenged Him as to His authority for cleansing the Temple. That challenge He answered by uttering the parable of the vineyard. Calmly He told them of His own casting out at their hands, and announced in fulfilment of prophecy His final victory as Chief of the corner. With magnificent ease He dealt in turn with the attacks of Pharisees and Herodians, of Sadducees and the lawyer. Having silenced these rulers He solemnly warned the people

against the scribes, and the contrast between the popular view of them and His estimate is most remarkable.

Mark then chronicles His instructions to His disciples concerning giving, and concerning things to come. As the hour approached for the final movements of sacrifice two opposing forces were working in different ways toward the same end. Judas plotted with the chief members of the Sanhedrin for the destruction of Jesus; Jesus prepared for the seclusion necessary to the delivery of His last discourses and the eating of the passover. At last He and His own approached Gethsemane. No apostle witnessed its agony. Heaven and hell watched the conflict. None can fathom its mystery, and darkness, and suffering; the sense of death, the weight of sin, the awful fear. We are bowed to the dust in its presence as we remember that our sin is its explanation.

The last section of this division and indeed of the whole gospel tells the story of the accomplishment of sacrifice. The solemn and awful solitude of Gethsemane was disturbed by the coming of the traitor. All the worlds touched by man are represented in the Garden. Hell let loose in the priest-inspired rabble, led by Judas, himself "a devil," on whose face

is depicted the feverish fierceness of fear. Earth trembling, cowardly, and impetuous, in the disciples in folly and flight, led by Peter. Heaven quiet, calm, regal, in the Person of the Son of Man, the Servant of God. Again in solemn silence we ponder the story of His death. Its reaches go far out beyond our dreams. It is well to be silent. Joseph of Arimathæa, according to Hebrew law, contracted defilement by coming into the presence of Pilate, and so made it impossible for him to take part in the approaching feast. That defilement was made deeper by his contact with the Dead. Yet what keeping of the feast he had, in that he cared with tender hands for the Holy One of God, Who was never to see corruption!

Mark's story closes as it began. One brief chapter in our Bible contains the story of resurrection, of the days in which He tarried on the earth, of His glorious ascension. There is a calm dignity about the brief account of the ascension, which is a most appropriate end to the gospel of the Servant. He sat down at the right hand of God, His service ended, and so rendered that the most fitting place for Him is the place of highest honour, the Servant of God took the place of Chief of all. Yet His triumph did not issue in cessation of activity,

for as His servants, in obedience to His parting instructions, went forward to preach the Word everywhere, He worked with them, and gave the signs which confirmed the truth of their message. The last manifestation of the grace which had been so conspicuous in personal service was that He sent His disciples forth to carry on His work, while He accompanied them.

LUKE

LUKE
JESUS CHRIST THE MAN

A PERFECT <i>i.—iii.</i>	B PERFECTED <i>iv.—ix. 36</i>	C PERFECTING <i>ix. 37—xxiv.</i>
Prologue I. 1-4		Prelude ix. 37-50
I. Being and Birth I. 5—II. 39	I. Temptation. First Process and Issue. iv. 1-14	i. Symbolic Miracle 37-45 ii. The Disciples. 46-50
i. Angelic Annunciations. i. 5-38 ii. The Two Mothers. i. 39-56 iii. The Births. i. 57—ii. 39	The Devil i. The Challenge. i. 2 ii. The Process. 3-12 iii. The Issue. 13-14	I. Purpose and Preparation ix. 51—xviii. 30 i. Purpose. ix. 51 The Key to all that follows. ii. Preparation. ix. 52—xviii. 30 The Journey. The Prophet Priest Correcting and Instructing all Classes. Disciples as such. Multitudes. Rulers as responsible. Individuals according to need.
II. Childhood and Confirmation II. 40-52	II. Teaching. Second Process and Issue. iv. 15—ix. 27	
i. Growth. 40 ii. Confirmation. 41-51 iii. Advancement. 52	Man i. Induction and things following. iv. 15—vi. 11 ii. The Twelve. vi. 12—viii. iii. The Issue. ix. 1-27	II. Approach and Accomplishment xviii. 31—xxiv. 12 i. Approach. xviii. 31-34 The Key to all that follows. ii. Accomplishment. xviii. 35—xxiv. 12 The Priest making atonement alone. a. "Up to Jerusalem." xviii. 35—xix. 44 b. "Delivered to Gentiles." xix. 45—xxiii. c. "The Third Day." xxiv. 1-12
III. Development and Anointing III.	III. Transfiguration. Third Process and Issue. ix. 28-36	
i. The Ministry of John. I-20 ii. Anointing and Attestation. 21-22	God i. The Process is in the perfecting already considered. ii. The Issue.	III. Administration xxiv. 13-53 i. The New Interpretation creating Passion. 13-35 ii. The New Comradeship creating Confidence. 36-43 iii. The New Commission creating Responsibility. 44-49 iv. The New Benediction creating Worship. 50-53
(Genealogy III. 23-38)		

LUKE

LUKE was a Greek and a physician. He wrote moreover to a Greek, his friend Theophilus. These facts enable us to appreciate his standpoint, and thus to approach the study of this gospel intelligently. The Greek ideal was that of the perfection of the individual, and Luke sets Jesus before us in all the perfection of His human nature, showing how it transcends, by virtue of the work He accomplished, anything which the highest conceptions of Greek culture had ever conceived. His presentation of Jesus falls into three distinct parts, in which he shows Him as Perfect (i.-iii.) ; Perfected (iv.-ix. 36) ; Perfecting (ix. 37-xxiv.).

A. PERFECT

The opening paragraph constitutes a prologue, in which Luke carefully stated the method of his writing, giving the sources of his information, and declaring that he had "traced the course of all things accurately." That is pre-eminently the method of the artist

who from a mass of material produces an orderly statement.

Following that method, he first presented the Person of Jesus in three movements; His being and birth; His childhood and confirmation; His development and anointing.

As to the first, he gave the account of the angelic annunciations, which account was immediately followed by that of the songs of the Mothers, and of the birth of Jesus. Thus he dealt first with the physical side, showing that this Child came into human nature, but not as the result of human will or act.

The next picture presents the Child at about twelve years of age, when according to Hebrew custom, He was presented for confirmation, and became a son of the law. The outstanding impression is that of the mental, as with perfect naturalness, in questions and answers, He revealed an intellectual capacity which astonished the rulers of His people.

The final movement in this division tells the story of the baptism and anointing of Jesus. Here the special revelation is that of the spiritual perfection of the Man as He set His face toward His life work. Thus the threefold perfection of Jesus is set forth.

In connection with the last of these three movements, Luke gave an account of the min-

istry of John, which is followed by the genealogy which traced the descent of Jesus, even on the human side, through all mediating men to God Himself.

B. PERFECTED

Having thus shown what may be termed the natural perfection of Jesus, Luke proceeded to tell the story of how He was perfected by processes of testing. Of these there were three; that of temptation, in which He dealt with the under-world of evil in the person of its prince, the devil; that of teaching, in which He dealt with the world of men about Him; and that of transfiguration, in which the supreme value is the revelation of His relation to God.

The first of these was a process in which, led by the Spirit, He challenged evil, and sustained by the Spirit, met all its onslaughts, and gained full and final victory. The whole temptation was in the realm of the manhood of Jesus. The words with which He rebutted the attacks of Satan were quotations from the Divine law for the government of human life. He deliberately abode in the will of God as revealed in that law, and so overcame the enemy at every point. The issue Luke declared in the words, "When the devil had com-

pleted every temptation, he departed from Him for a season," and "Jesus returned in the power of the Spirit into Galilee . . . and taught." This statement reveals the exhaustive nature of hell's onslaught; but the thoroughness of the temptation is the completeness of the victory.

The second process and issue reveals the perfecting of Jesus in relation to men. In the synagogue at Nazareth with which He was perfectly familiar from youthful association, He claimed the fulfilment of prophecy in His own Person, and was immediately rejected as the men of Nazareth attempted to do Him violence. Luke next gave a series of pictures revealing different aspects of His work in Capernaum; teaching, mastery over demons and disease, and healing of all who came to Him.

He then told how Jesus called the twelve into a mountain, and appointed them to apostolic office and service; and passing from the mountain came with them into the midst of the multitudes, and repeated portions of the great manifesto which Matthew records as having been given at an earlier point in His ministry. Jesus then passed over the national barrier and brought blessing to the house of a Roman centurion. The next picture is that

of the meeting, in the gateway at Nain, between death and the Lord of life, with the transformation of the procession of death and sorrow, into the triumphant march of life and joy. Following is the account of John's inquiry, with Christ's answer and consequent address to the multitudes; then the story of the scene in the house of Simon, and the account of His journeying with the twelve through cities and villages, teaching both by parables and miracles.

Finally, the twelve were sent forth alone on a mission from which they returned flushed with victory. He led them apart, ultimately to Cæsarea Philippi. There the confession of Peter illustrated his perfection as a Teacher, as it declared the essential truth concerning Him. Jesus immediately commenced the second stage in the training of His own disciples, as turning toward the supreme work of the Cross, He prepared them by announcing it to them.

The third and last process and issue, that of transfiguration, would perhaps be more accurately described as an issue resulting from the process of all so far considered. The story of the transfiguration is that of the coming to final perfection of the human nature of Jesus. Up to this point the life had been probation-

ary. A perfect instrument had nevertheless been subjected to the testing of temptation, and of responsibility. In both He had been victorious, mastering all attacks made upon Him by the under-world of evil, and living so absolutely at the disposal of God, as to have been the Instrument through which light had shined upon others. Thus through innocence and holiness He came to that transfiguration, or metamorphosis, by which without death He, in His humanity, was prepared to pass from the earthly scene into all the larger spaces of the life that lay beyond. In the glory of this mountain we see Him revealing the ultimate intention of God, and the consequent consummation of human nature. The contrast between this Man and all other men who must pass to death because of sin, became most vivid in this hour. At this point in the narrative of Luke the utmost reach of the Greek ideal was realized. This is the absolutely perfect human Being. All the rest of the story has to do with sacrificial work on behalf of others.

C. PERFECTING

The Greek teachers had recognized the necessity for sacrifice in order to the realization of personal perfection, but that a per-

fect One should suffer for the imperfect was new, and this is the story of the last division of the gospel.

Fittingly Luke placed the story of the healing of the demon-possessed boy immediately following the account of the transfiguration. The only begotten Son of God met an only begotten son of man. Having turned His back upon His right of entry to the larger life, descending into the valley, He came into contact with one, devil-possessed, and so prevented from the possibility of entering into the life that now is. Immediately He cast the devil forth, and gave the boy back to his father. It was a symbolic miracle, suggesting that work to which He was now passing, as His face was toward the Cross; and became the occasion of a conversation with His disciples in which He corrected their false views of greatness and of dignity.

This last division is centred in the Cross, and falls into three parts. The first deals with the purpose and preparation; the second with the approach and accomplishment; and the last with the administration.

The purpose is declared in the words, "When the days were well-nigh come that He should be received up, He steadfastly set His face to go to Jerusalem." That is the key to

all that follows in this section. Anything in the nature of detailed analysis is almost impossible. The Prophet Priest is seen pressing resolutely and yet quietly on toward the city and the Cross. On the way He was perpetually occupied in correcting all kinds of mistakes made by all kinds of people; and instructing as He went. In turn He dealt with His disciples concerning varied matters; addressed the multitudes, and manifested His power on their behalf; rebuked the rulers as responsible; answered the criticism of His enemies; and scattered helpful words and beneficent deeds among the people, according to their individual requirements. It was wholly a ministry of prophecy, revealing superlatively the darkness in which the people were living, flinging up into startling distinctness the sins of the time, and thus supremely and overwhelmingly revealing the necessity for that very work, the accomplishment of which was the reason of His first coming; and moreover, of His recent descent from the mount of transfiguration. The perfect One, perfected to demonstration in the process of His own life, is now seen doing the preparatory work in order to the perfecting of those who need His help.

The next section commences with the words,

“He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem,” and with the declarations He made in connection therewith. It may be analyzed around this affirmation of Jesus. Thus we have first the account of the immediate approach, as He and His disciples took their way through Jericho to Jerusalem. On the journey He healed Bartimæus, and entering into the house of Zachæus excited the astonishment and opposition of those who observed Him. Because He was nigh the city, He uttered the parable which predicted His own rejection, and indicated the responsibility which would rest upon His representatives after He had gone. At last He entered the city itself, in the midst of acclamations; and His own attitude is revealed in a wonderful merging of tenderness and terror, as He swept over the city, and uttered the prediction of its coming doom.

Then follows the account of how He was “delivered to the Gentiles.” His first act was to cleanse the Temple. This was followed by the criticism and questioning of the authorities, to which He replied directly, accompanying His answers by parables of denunciation. Then came the beginning of the end. The priests and the devil are seen in coalition. Their one central work was to get rid of Jesus.

They were afraid of the people, but at last they gained their vote and crucified Him. He gathered His apostles about Him, and the shadow of the ancient ceremonial ritual was merged in the substance of the new Feast. He gave them fresh instructions, which indicated the necessity henceforth for forethought and arrangement in all their service for Him.

Luke now brings us into the land of shadows. In Gethsemane we see Jesus keenly alive to the terrible nature of the passion baptism, but resolutely abandoned still to His Father's will. Immediately all the storm of the malice of devils and the sin of man broke upon His head. Judas the betrayer kissed Him to death. Peter the boaster blundered with a sword, followed afar, and finally polluted the night air with blasphemy. The servants that held Him mocked and beat Him. The council formally and definitely rejected Him. Nevertheless the figure of the Christ is still commanding and arresting. He passed through this hour with the firm step of a Conqueror. To Judas He spoke strong and awful words, which opened perdition before him. Peter He looked back to penitence and tears. In the hands of brutality He opened not His mouth. To the council He formally declared His high office, and coming dignity. Out of

the hour and power of darkness He brought light and victory for all the enslaved; and proved that in the toils of His foes, and in the extremity of His weakness, He was yet mightier than all the power of the adversary; and by victory won through defeat He turned the hour of darkness into the daybreak of the race. Two men saw Jesus for the first time, Pilate and Herod. The one sold his conscience to save his position. The other, having no conscience left, endeavoured to satisfy his morbid sensual curiosity with a new thrill, and the only thrill he gained was the tragic silence of the Son of God.

The story of the Cross itself is told by Luke with sublime simplicity. We stand again on the margin of the sea of unutterable anguish, and remember that His submerging was for our rescue. What it meant to Him of suffering, and to us of deliverance, is only understood as we remember that He exhausted all the force of its sweeping waters; and we now stand on the far side with Him, singing the triumph song of those whose judgment is passed, and whose heaven is won. What mingled feelings of disappointment and love must have filled the heart of Joseph as he laid the body of Jesus in his garden grave. Thank God for ever, for the love of this heart

that found resting-place for the sacred body which was never to see corruption.

And thus we reach "the third day." No human eye saw the resurrection. The failure of the disciples to believe Him concerning His return out of death prevented their watching for it, and the keepers were not permitted to behold; for emerging from the grave-clothes, without discomposing them, He left the tomb before the stone was rolled away. Yet while no human eye saw the daybreak, men everywhere were soon to walk in the full light of the glorious day.

The last page of Luke's gospel gives us some suggestive glimpses of the personal administration of the priestly work of Jesus. All the appearances were to His own, and all He did was on their behalf. The story of the walk to Emmaus is full of fascination. Two men in unbelief, and yet in love declared, "We hoped that it was He which should redeem Israel." To them He gave new interpretation of the Scriptures with which they were familiar, which created a burning of heart, which consisted in the kindling of a new passion for Him, and for the enterprises of His heart.

Then with startling abruptness He revealed to them the new comradeship existing between

them, which created their confidence for all the coming days. Coming into their midst through closed doors, He invited them to see His hands and His feet, and know that it was He Himself, and moreover, He ate a piece of broiled fish.

He then gave them a commission which indicated the relation of all the past and the future in the economy of God to Himself; the ancient writings, the law of Moses, and the prophets, and the psalms concerned Him. Their ultimate message was of His suffering and resurrection. In order to the preaching of repentance and remission to all the nations, His disciples were first to enter into the experience, and so to become witnesses.

The last vision of Him is that of hands outstretched in priestly benediction as He left them, in consequence of which they returned to the Temple and to worship; thus, through His priesthood, fulfilling their own.

JOHN

JOHN

JESUS CHRIST THE WORD OF GOD

A FROM EVERLASTING <i>i. 1-18.</i>	B GOD MANIFEST <i>i. 19-xix.</i>	C TO EVERLASTING <i>xx.—xxi.</i>
I. The Word Essentially 1-14 <i>i. The two Relations. 1 and 14</i> <i>ii. The two Creations. 2-13</i> II. The Witnesses 15-17 <i>i. The Old. John, Prophet. 15</i> <i>ii. The New. John, Apostle. 16-17</i> III. The Word Evangelically 18	I. In the World 1. 19-xii. <i>i. Prologue. i. 19-51</i> <i>ii. The Manifestation. ii.—xi. 46</i> <i>iii. Epilogue. xi. 47-xii.</i> II. To His Own xlii.—xvii. <i>i. Love. xlii.—xiv. 15</i> <i>ii. Light. xiv. 16-31</i> <i>iii. Life. xv.—xvi.</i> <i>iv. The Prayer of the Word. xvii.</i> III. By the Cross xviii.—xix. <i>i. Love : deserted and faithful. xviii.—xix. 16</i> <i>ii. Light : eclipsed and dawning. xix. 17-30</i> <i>iii. Life : laid down and given. xix. 31-42</i>	I. Abiding Life xx. 1-18 <i>i. The Tomb Empty. 1-10</i> <i>ii. The Lord Alive. 11-18</i> II. Abiding Light xx. 19-31 <i>i. The Disciples. 19-23</i> <i>ii. Thomas. 24-29</i> <i>iii. Unrecorded Signs. 30-31</i> III. Abiding Love xxi. <i>i. Breakfast. 1-14</i> <i>ii. Love Triumphant. 15-23</i> <i>iii. Unrecorded Deeds. 24-25</i>

JOHN

JOHN was a mystic in all the highest senses of the word. Conscious at once of the things patent, and of that vast realm of the spiritual, of which the material is but a partial and transitory manifestation, he came into fellowship with the profoundest things in the Person of his Lord. Turning to the gospel according to John, we find ourselves immediately compelled to worship. The same personality is presented to us as that with which we have grown familiar in the earlier stories. From the beginning, however, we are conscious of a new assertion on the part of the writer, and a new quality about the Person. As we proceed, we find that the change is not that of difference, but an unveiling and explanation. The revelation of this gospel is that of God manifest in flesh. The central division dealing with this is introduced by a brief but pregnant one, showing how the Word came from the everlasting conditions into those of time and human sense; and is followed by one presenting Him in the new everlasting conditions arising out of His

incarnate presence in human history. These divisions therefore may thus be stated: From Everlasting (i. 1-18); God Manifest (i. 19-xix.); To Everlasting (xx., xxi.).

A. FROM EVERLASTING

In the study of this division it is necessary that the first and fourteenth verses should be read in connection. The first declares the everlasting relation of the Word; the fourteenth the fact of His temporal manifestation. In each statement there are three parts, those of the first being immediately related to those of the second.

Lying between the two verses referred to, the glories of the Word are dealt with in the varied processes of God's relation to humanity. All creation has proceeded through Him. All life has been derived from Him, and the inner light of humanity has ever been His shining within the consciousness of the race.

Following this preliminary paragraph the evangelist recorded the double witness of John the prophet, and John the apostle, the messages of hope and realization, respectively.

The final verse announces the evangel, and constitutes a key to all that is to follow. The evident need of man is the vision of God. This he lacks. It is granted to him through

the Son Who speaks from the bosom of the Father.

B. GOD MANIFEST

The main division of the gospel deals with the Word as the manifestation of God in time. It has three sections—manifestation in the world, manifestation to His own, manifestation by the Cross.

The manifestation in the world is introduced by a prologue, giving the account of the ministry of John the Baptist, and of the gathering of the first disciples of Jesus. In response to the inquiry of the rulers, the herald directed their attention to Another than himself, identifying Him as the Lamb of God, which description, to be appreciated at its true value, must be heard with the ear of the Eastern. The Lamb was suggestive of sacrifice, and this is emphatically declared in the statement, "Who taketh away the sin of the world."

There immediately follows the account of the gathering to the Lord of His first disciples. Men are seen finding the One for Whom men everywhere are waiting. They came seeking Messiah, and found that He had already found them.

We now approach the actual manifestation

in the world. Yet here again John grouped some initial signs and wonders in order to introduce the more formal showing. This grouping is full of artistic and spiritual beauty. The matters dealt with have to do with life and light, and move in an interesting circle. The first sign was that of life in its creative power, exercised at Cana, in turning water into wine. This was followed by the wonder of light manifested in Jerusalem upon the great subject of worship, first in the cleansing of the temple as the House of God, and in the interests of Gentile worshippers who had been excluded by the traffic established in the courts; and then in the instruction of a man, honest, sincere, and inquiring, as to the deeper meanings of the Kingdom of God, and the possibility of human entrance thereto. After this first sign and wonder at Jerusalem, the evangelist introduced the double witness of John the prophet, and of himself, John the apostle. The former was the last voice of the old dispensation, and constitutes a dignified recessional, culminating in the declaration, "He must increase; but I must decrease." The latter was the experimental declaration of the new, and constitutes a triumphal processional, ending with the declaration, "He that believeth on the Son

hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Then sweeping on in his circle, and so returning toward the point from which he started, he recorded the wonder of light in the spiritual illumination of a woman in Samaria, and her instruction as to the deepest meaning of worship; and returning to Cana described the second sign which revealed life operating in restoration. Whereas in the first division of the gospel the cosmic relations of Christ are set forth in their widest reaches, in this introduction to the formal showing, His relation to human life and history is set forth.

The formal showing consists of the grouping of such works and words as show the Word manifesting God in life, and light, and love.

The manifestation of life is threefold. It is first shown as having its source in God, and mediatorially in His Son, Who is the Word. This is first set forth by the account of the healing of the man at the pool. On the Sabbath day Jesus arrested and healed a man who for thirty and eight years had been in the grip of infirmity. This action was immediately followed by controversy, in the course of which Christ claimed that what He had

done had been of the nature of co-operation with His Father, Whose Sabbath had been broken by man's sin. This claim stirred up their opposition, because in it He made Himself equal with God. In a discourse resulting from their criticism Jesus lifted the controversy into the highest realm as He declared His right to work this miracle on the Sabbath to be that of His fellowship with His Father, as Source of life. The key-verses of the discourse are the twenty-first and the twenty-sixth.

John recorded His fourth and fifth signs, the first that of the feeding of the multitude, and the second that of the stilling of the storm as the disciples crossed the sea to the other side. The outcome of the sign of the feeding of the multitude was the great discourse on the bread of life, in which rebuking them for their eagerness concerning material sustenance, He declared Himself to be that Bread of life, out of heaven, which was necessary for the sustenance of life eternal. The sign of the stilling of the storm was for the disciples only, and was granted to them in an hour when in all probability they were both perplexed and disappointed that He had not consented to be made King by popular acclaim on the basis of His power to feed the multi-

tudes with material bread. They were shown thereby His power over Nature. The claim of Christ to be the Bread of life gave rise to perplexity in the minds both of the Jews, and of His own disciples, each of which stated their difficulties, and Christ dealt with them in turn. The teaching was on so high a level as to sift the ranks even of the disciples, many going back to walk no more with Him.

In the next section the Word is revealed as the Satisfaction of life. The central declaration is that of Christ's invitation on the last day of the Feast of Tabernacles, in which He challenged all human need under the figure of thirst, and claimed to be able perfectly to satisfy it. The effect of the manifestation is seen in the disputes and divisions occurring as the result of His teaching. Through all this the positive theme is developed as Jesus answered questions and corrected misapprehensions.

The record now deals with the Word as light. This section is introduced by a paragraph universally conceded to have been added by a later hand than that of John. In set discourse Jesus definitely claimed to be Light, maintaining His claim in the controversy which followed. This claim was then illustrated by the introduction of the account

of the miracle wrought on the blind man. Jesus is recorded to have repeated His claim before bestowing on him his sight. The gift of sight was in itself symbolic of the mission of the Word in the midst of the darkness of human unbelief. The whole of the subsequent controversy gathered round the same idea, and the development in the testimony of the man to Christ is a remarkable illustration of the illumination of spiritual life by the Word of light.

Finally, in the formal showing, we have the revelation of love. There is the closest connection between the subject of the section and that of the preceding one. In the former a man was excommunicated by the rulers of the Jews because of his truthful testimony to what Christ had done for him. Being so excommunicated Christ received him, and accepted his worship. In the scheme of revelation His discourse concerning the new community of believing souls is recorded, and in this He is seen in the ultimate revelation of His love, under the tender and beautiful figure of the Shepherd Who lays down His life for the sheep, first in the death by which He delivers them from the marauding wolf; and secondly in that infinite mystery by which through such death He takes the life again,

and communicates it to them. The highest and final expression of love is found in this teaching, and the supreme declaration concerning the nature of God is made by Christ when He declared that His Father loved Him because He laid down His life, that He might take it again. This teaching was naturally followed by further controversy, in the course of which Jesus declared that the final argument for those who did not know Him personally, was that of His works.

John now recorded the seventh and final sign in the manifestation in the world. It contains all the elements of love, of light, and of life; and makes a profound appeal, in that these essential things of God are seen in relation to individuals and family life. The love is declared in the midst of circumstances which seem to contradict it. The home at Bethany had ever been open to Jesus; and one of the family circle, the much-beloved brother, lay sick unto death. When appealed to, Jesus did not seem to respond with any earnestness, and yet in this connection the affirmation of love was made. Then as He went with His disciples toward the scene of sorrow, those who went with Him are seen walking in the light, and thus triumphing over appearances. Finally, at the grave of Lazarus the life had

its most remarkable revelation in the world in His words, "I am the resurrection," and in His work as He raised Lazarus.

The section dealing with the manifestation in the world ends with an epilogue, which gathers up in a series of movements the results following the ministry of Jesus. The effects upon His foes were seen in the plotting of the priests, and His inability to walk openly among the Jews. The effects upon His friends were seen as they gathered about Him at the social board, and were superlatively set forth in the anointing spikenard of Mary. The general issues among His own people, the Jews, were revealed in the curiosity which made them crowd to see Lazarus, and the fact that many of them believed on Him; and, finally, in the popular acclaim of the Galilæans as He rode into the midst of the hostile city of Jerusalem. Moreover, the interest of the Gentiles was seen beginning, as the Greeks came to Him, and He revealed the fact that it was necessary for them also to find Him by the way of the Cross. These illustrations and results are followed by a summary. In that summary John first recorded the broad issues of the manifestation in the world. On the one hand, blind unbelief in fulfilment of the word spoken by Isaiah; and on the other, fearful

belief on the part of many who loved the glory of men more than the glory of God. Thus the epilogue is linked to the prologue. He then chronicled what perhaps were the last words uttered in the way of public teaching and appeal by Jesus.

The second movement in the manifestation of God by the Word now commences. In it are recorded the works and words in which Jesus dealt exclusively with His own. The essential revelations are the same, but they are now made to that inner circle of believing souls who are able to understand more perfectly the Divine manifestation, and consequently they touch a profounder depth.

The first section is pre-eminently an unveiling of His love. This took the form of a supreme act of lowly service. Jesus laid aside His garments, and girded Himself with a towel—that is to say, He adopted the very badge of slavery. It was the most marvellous revelation of the love of God expressing itself in terms of service. Following this action He gave His disciples instruction concerning the perfected union between Himself and them, based upon love, and expressed in mutual service. In this connection occurred the solemn act of the exclusion of Judas. Love then proceeded to speak to them in terms cal-

culated to help them in view of the fact that He was about to leave them. This discourse was thrice interrupted by the inquiries of certain of His disciples.

The next section has pre-eminently to do with light, as it would be granted to His own by the coming of the Paraclete, consequent upon the completion of the work of the Word. The gift of the Spirit would be bestowed by the Father in answer to the intercession of Christ, and His office would be that of interpreting the things of the Christ. Thus, through the going of Jesus, the disciples would pass into new light as well as into new realization of love.

The last movement in the farewell discourses has to do with life. As in dealing with love He spoke of Himself; and with light, of the Spirit; so now in dealing with life He speaks of Himself perfected in His own by the Spirit. The new union is illustrated by the figure of the vine, and He emphasized the conditions upon which the disciples would become fruitful. The truth thus symbolized of the relation of the disciples to Himself in the bond of life He then spoke of in greater detail as to its purpose, its law, its relation, and its appointment; and finally communicated the value of this relationship for the world. Un-

der the law of love His own would have fellowship with Him in suffering, and fellowship with the Spirit in witness. This led on to a declaration of the work of the Spirit in the world; and consequently of the work of the Spirit in equipping the disciples for the fulfilment of their work in the world. These final discourses to His own ended with His gracious declaration that the sorrow of His going would soon be turned into new joy; a summary of the meaning of His mission; and a last word of warning.

Following the discourses we have the great prayer of the Word. This again follows the threefold line of life, of light, and of love. The essential fact of life is unfolded as He spoke of His relation to His Father, and uttered His own petition. The fact of light is revealed as He spoke of His relation to the men by whom He was surrounded, and uttered His petitions for them. The fact of love is supremely evident in His prayer for the Church, which also thrills with His care for the world. He prayed for the unity of His own, that the world might believe, and that the world might know; and for their ultimate perfecting by being with Him and beholding His glory in the ages to come.

The final movement in the manifestation of

God by the Word describes that manifestation by the Cross. It is first an unveiling of love, deserted and yet faithful. Love is now seen at its mightiest as it proceeds in strength through weakness. Voluntarily, and yet with the movement of a Conqueror, He bends to suffering. All this is revealed in the story of the betrayal, and of the two trial scenes. While the foes of the Word opposed, the friends failed; and Pilate, neither friend nor foe, sacrificed justice in the interests of self-preservation.

At the centre of the manifestation by the Cross light is eclipsed, and yet flashes forth in new radiance. The darkness gathers as men crucify, while yet the attitude of the Word, and the two sayings from the Cross chronicled by John, suggest dawning rather than eclipse, victory rather than defeat.

The final fact in the manifestation by the Cross is that of life laid down and yet thus given. The pent-up suffering of the long hours found vent in one brief and fearful cry, "I thirst"; and the victory in the mightiest of all cries, "It is finished." In sublimity and simplicity John chronicled the most stupendous fact in human history in the words, "They crucified Him." There is no detailed description, and again the only fitting attitude is that

of the subdued spirit, which, in consciousness of the terribleness of the scene, shuts it out from all curious contemplation. Sorrow is crowned as to its measure, for never was such before or since; as to its value, for the cup there drained to the dregs will for evermore overflow with the elixir of a new life for a death-doomed race. Exquisitely beautiful is the story of His burial. After the accomplishment of the redemptive work, God suffered no rude hand to touch even the dead body of the Man of manifestation. Two secret disciples paid the last tender offices of respect to their Lord. Joseph found Him a grave in a garden, and Nicodemus brought wealth of spices for His entombment.

C. TO EVERLASTING

The last division of the gospel is brief but full of suggestion and value. As the first division declared the way by which the Word came from ages past into time, this reveals the abiding conditions of the Word toward His own in all the ages to come. Abiding life is manifest in the empty tomb and the living Lord. Abiding light is seen in His appearances to His disciples, and His patience with Thomas. Abiding love has manifestation which touches the simplest and sublimest

things of human life. Its interest in material necessity is seen in the breakfast provided for toil-tired fishermen. Its provision for all spiritual need is seen in its dealing with Peter.

John closed as he began. His first statement concerned the eternal Word. His last declares that words can never express all the facts, even of His tabernacling in the flesh. Thus as at the beginning we stood in wonder in the presence of the bewildering eternities, at the close we stand in amazement in view of the infinitudes which have yet been condensed into manifestation in a Person upon Whom we may look, to Whom we may listen, Whom indeed we may handle, and yet Who for ever defies any to say all that is to be said concerning Him.

ACTS

ACTS

THE CHURCH FORMED AND WITNESSING

A THE CHURCH FORMED *i—ii. 4*

I. The Key Note

The Continuity of Christ.

- i. King. Proceeding to Empire.
- ii. Servant. Serving and Suffering.
- iii. Man. Realizing and Revealing.
- iv. God. Manifest.

II. The Last Glimpse of the Old Conditions

I. 2-28

- i. Christ Alone.
- ii. Disciples Alone.

III. The Creation of the New

II. 1-4

- i. The Units.
- ii. The Unity.

B THE CHURCH WITNESSING *ii. 5—xxviii.*

I. In Jerusalem

II. 5—vii.

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| i. The First Impression. | ii. 5-13 |
| ii. The First Message. | ii. 14-47 |
| iii. The First Opposition. | iii.—iv. 31 |
| iv. The First Communism. | iv. 32-37 |
| v. The First Discipline. | v. 1-16 |
| vi. The First Persecution. | v. 17-42 |
| vii. The First Organisation. | vi. 1-7 |
| viii. The First Martyr. | vi. 8—vii. |

II. In Judæa and Samaria

VIII. 1-25

- | | |
|-----------------------------|------|
| i. The Scattered Witnesses. | I-4 |
| ii. Samaria. | 5-25 |

III. To the Uttermost Part of the Earth

VIII. 28—xxviii.

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| i. Toward Africa. | viii. 26-40 |
| ii. Toward Asia. | ix.—xvi. 5 |
| a. Saul. The Instrument Found. | ix. 1-31 |
| b. Peter. | ix. 32—xi. 18 |
| c. Barnabas and Saul. | xi. 19-30 |
| d. Herod. | xii. 1-24 |
| e. Paul. The Instrument Commissioned. | xii. 25—xiii. 4 |
| f. Paul. The Instrument Used. | xiii. 5—xiv. |
| g. The Council at Jerusalem. | xv. 1-35 |
| h. Separation between Barnabas and Paul. | xv. 36—xvi. 5 |
| iii. Toward Europe. | xvi. 6—xviii. 18 |
| iv. In Asia. | xviii. 19—xxvi. |
| a. Ephesus. | xviii. 19-21 |
| b. Visitation. | xviii. 22-23 |
| c. Ephesus. | xviii. 24—xix. |
| d. Three Months in Europe. | xx. 1-6 |
| e. Troas. | xx. 7-12 |
| f. Journey to Jerusalem. | xx. 13—xxi. 16 |
| g. Jerusalem. | xxi. 17—xxiii. 30 |
| h. Cæsarea. | xxiii. 31—xxvi. |
| v. In Europe. | xxvii.—xxviii. |
| a. The Long Journey. | xxvii.—xxviii. 13 |
| b. Rome. | xxviii. 16-31 |

ACTS

LUKE is the author of this book, and, as the opening words indicate, he intended that it should be a companion to his "former treatise," and, indeed, a continuation of the story told therein. The gospels have been principally occupied with the Person of Christ, while they have also declared so much of His doing and teaching as was necessary for the understanding of His work. The book called the Acts of the Apostles is principally occupied with the beginnings of that more perfect unfolding of His teaching, and that mightier operation of His power, consequent upon the accomplishment of the work of the Cross. In the gospels we have seen the perfection of His Person, but both as to doing and teaching He has been limited, as He Himself said, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke xii. 50). "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth is come, He shall guide you into all the truth" (John xvi. 12, 13).

In this book we see Him in the unstraitened power, resulting from the accomplishment of His exodus, working by the Spirit through the Church; and we hear His voice speaking through the Spirit to the Church; and through the Spirit and the Church to the world. Perhaps the title more correctly indicating the true scope of the book would be, the Beginning of the Doing and Teaching of Christ, by the Spirit, through the Church. It falls into two unequal parts as to quantity, the first being absolutely necessary to an understanding of the second, the second revealing the issues of the events chronicled in the first; the Church formed (i.-ii. 4); the Church witnessing (ii. 5-xxviii.).

A. THE CHURCH FORMED

After referring to his former treatise, and in a few brief sentences epitomizing its contents, Luke first presents us with a last glimpse of the old conditions. Christ was still alone, in that His disciples did not yet understand the real meaning of His mission, or of their own. They inquired as to whether He would now restore the kingdom to Israel, and He corrected the false thinking by declaring Himself to be a new Centre, and that they would be witnesses to Him, not to Israel only,

but to the uttermost part of the earth. After His ascension, the disciples waited in obedience to His command, because they were unequal to the carrying on of His work, or the delivery of His message, until the Spirit had been poured out upon them.

The account of the formation of the Church needs little exposition. It is brief and sublime, and yet perfectly simple. In the upper room was a company of units, all together as to bodily association, yet separated from the Lord and from each other. By the mighty fire-baptism of the Holy Spirit, the separated units were fused into one unity. Every individual member was joined to Christ, and so all shared the common life, thus becoming an organism through which Christ was able to carry on His work. In that hour began the new and unlimited ministry of Christ, by the Spirit, in and through His own, for the sake of the world.

B. THE CHURCH WITNESSING

The second division stands in close relation to the commission of Jesus as recorded in the first. He declared that they should be His witnesses "in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the

earth." The story of the witnessing of the early Church is told in that order.

The first section gives an account of the witness of the Church in Jerusalem, and is of perpetual interest as it reveals the first things. The first impression produced upon the city was that of amazement, perplexity, and criticism. This was immediately followed by the first message delivered in the power of the outpoured Spirit. In it there are two main facts noticeable. First, Peter's use of Old Testament Scriptures; and secondly, his clear declarations concerning Jesus of Nazareth. He connected the strange happenings of that wonderful day with the foretelling of their own Scriptures, and so made evident the fact that the new was the continuation and consummation of the old. He then proceeded to show that the result had been achieved through the Man of Nazareth, Whom they had rejected. The result of the message was glorious and immediate. It produced conviction, which under instruction, resulted in conversion.

The next section tells the story of the first opposition, showing its cause, its instigators, and its effect. The healing of a man at the Temple gate, Peter distinctly attributed to the immediate power of the risen Christ. Opposi-

tion at once followed, caused by this clear testimony of the apostles to the resurrection, and instigated by the priests. For the first time the apostles are seen on their trial. There was no definite charge preferred against them. It was rather a court of inquiry before which they stood, instituted evidently with a desire to find a charge. Peter's answer was remarkable for its splendid daring and absolute definiteness. Being released, the apostles rejoined their own company, and all betook themselves to prayer, asking for boldness. The answer was sudden and startling, the place being shaken, and themselves filled with the Spirit. This was not a second Pentecost; but rather the gracious manifestation of the continued presence of the Spirit in the hour of a grave danger. Their fear was abandoned, and their courage renewed.

If the Name was persecuted from without, within there was the realization of a most delightful fellowship. Under the Lordship of Christ, and having His mind, these early disciples emptied themselves, and served each other. The basis of the first communism was that of the essential spiritual unity of the disciples. They were of one heart and one soul. Its method was that of apostolic distribution, according to the need of individual members.

One notable instance is given, that of Barnabas, who in a magnificent venture of faith sold his land, and laid the proceeds at the feet of the apostles.

The story of the judgment of Ananias and Sapphira is that of the first discipline, and utters its solemn warning to all who may be tempted to make an outward profession which is not in keeping with the inward fact and experience. It constitutes an almost overwhelming revelation of the awful atmosphere of purity, which made impossible the presence of hypocrisy and deceit within the borders of the early Church.

At last the opposition flamed into actual persecution. Its inspiration was Sadducean. The new movement was essentially spiritual. The Sadducees were wholly rationalistic. The scene presented at the trial is remarkably vivid. On the one side the most august and representative assembly that Judaism could bring together; on the other a handful of men, not one of their number a man of mark or note, judged by the standard of the time; yet men whose names were to live, and whose work was to abide, while the others have only found a place in human history because of their connection with these despised followers of Jesus. As a piece of human wisdom Gama-

liel's advice was excellent, but it was impossible that it should be followed. The claims of Christ are such that they cannot be let alone.

The first organization grew out of murmuring within the fellowship. The appointment of deacons issued in the increase of the Word of God, and the multiplication of the number of the disciples.

From the ranks of the diaconate a Christian martyr first sealed his testimony with his blood. The attack upon him was popular rather than priestly, and this was the first manifestation of such an outbreak. The charge against him was that of having spoken against the Temple, and his defence was an answer thereto. It consisted of a masterly review of the history of the nation, from the call of Abraham to the rejection of Jesus; and was intended to emphasize the fact that God had never been limited or localized, that the Temple was merely a part of His method, which did not exist at the beginning of their history, and may now as surely be dispensed with. Such argument and directness could produce but one result. Convinced that his argument was unanswerable, their rage was stirred against him. The dying Stephen was granted a glorious vision of his Lord. He saw

Him standing, and thus fulfilling one aspect of His great priesthood.

The popular outburst against Christianity was felt by the whole Church, and as a result its members were scattered throughout Judæa and Samaria. Of this organized persecution, Saul of Tarsus was the appointed leader. Among the scattered witnesses, Philip, one of the recently chosen deacons, passed to the city of Samaria. The work under his ministry was one of arrest and conviction. A great company believed, among the number Simon the sorcerer, whose history stands as a warning against any attempts to procure the filling of the Spirit for merely selfish purposes. The apostolic visitation of the Samaritans was followed by a tour through the villages.

Then follows the last and largest section, which deals with the witness of the Church toward the uttermost part of the earth. One brief story tells how the evangel came into Africa. Philip acting under direct guidance took a journey of at least thirty miles to declare the Word to an Ethiopian eunuch. The issues are not chronicled, but the fact abides that that eunuch was one of the dark-skinned sons of Africa.

The movement toward Asia commenced

with the finding of the instrument. Saul, the appointed prosecutor of the Nazarene sect, while travelling in the interest of that appointment, was, to use his own word, "apprehended"; and henceforth became the Master's "chosen vessel unto the Gentiles." Instructed more perfectly in the Way by Ananias, he received the fulness of the Holy Spirit. The change of attitude in Saul immediately issued in a change of attitude toward him. The persecutor was persecuted. At once the disciples who had feared him became his guardians, and made provision for his escape from the determined attempts that were being made on his life.

At this point the history returns to Peter. He is seen busily occupied in his Master's service. "He went throughout all parts," and stories are told of his visits to Lydda and Joppa. Then commenced the larger movement of the witness to Jesus in connection with the conversion of Cornelius. God by special revelation attracted the first of the "all nations" toward the evangel; and by the same method prepared the first messenger to declare that evangel. In the house of Cornelius, Peter declared that there had come to him a new perception, breaking down his prejudices, and broadening his outlook. As he

spoke, the light that had broken out upon the ancient people on the day of Pentecost, flashed forth upon these, and the new converts were baptized by the Holy Ghost; and then as a sign of the essential baptism they were baptized in water. The prejudices of the Hebrew Christians gave way slowly, and Peter in Jerusalem spoke in defence of his action, setting the fact of the Divine visitation against the theories of the critics. It is interesting to notice how amenable they were to the evidences as declared.

Antioch now became the new base of operations for missionary enterprise. The news of an apparently irregular proceeding there, reached the brethren in Jerusalem, and they sent down Barnabas for purposes of investigation. Recognizing the movement as of God, he went to Tarsus to seek Saul, almost assuredly knowing that his special mission was to the Gentiles; and a year's work in Antioch followed under the direction of these two men.

While this movement was in process of initiation, the Church in Jerusalem was passing through a new period of persecution under Herod. Peter was imprisoned, and supernaturally delivered. There is a graphic contrast incidentally revealed between the opposing forces; Herod, sensual and sinning, at last

descended even to receiving worship, and was smitten by the Divine judgment; the Word of God grew and multiplied.

The new departure at Antioch, the beginning of which was chronicled in the previous section, now became operative. Paul, the new instrument, was commissioned by the action of the church at Antioch in co-operation with the Spirit of God; and there follows an account of his first labours. Sent out from Antioch, he visited Cyprus, and then from Paphos passed through Perga to Antioch in Pisidia; and on through Iconium and Lystra, to Derbe. Turning back through Lystra, Iconium, Antioch in Pisidia, and Perga, he called at Attalia, and reached Antioch. It is the story of a prevailing ministry accompanied by persecution.

The account of the first Christian council follows. It opened with much desultory discussion, after which two serious contributions resulted in final decision. In connection with this council Peter makes his last appearance in the record, in a weighty utterance in defence of Gentile inclusion. James pronounced judgment, and with remarkable unanimity, action was taken in the interest of this larger work. The separation between Barnabas and Paul is an interesting revelation of the im-

perfection of the best men. Paul found a new companion in Timothy, and they journeyed together visiting the churches.

The beginning of the second missionary journey was noted for an almost startling experience. The Spirit hurried Paul onward against his inclination. Arrived at the coast, the vision of the man of Macedonia explained that strange constraint of the Spirit, and in answer to that vision the apostle's European ministry commenced. At Philippi, which was a Roman colony, he found himself nearer than ever to the centre of earthly government. The story of the progress through Philippi, Thessalonica, Beræa, Athens, to Corinth, is one of continued triumph, notwithstanding difficulty. In each case testimony was borne, and results followed, and all the while the sense of responsibility and of resource was the inspiration of continuity in service and patience in suffering.

Turning back into Asia, we have in brief compass the chronicle of what in those days must have been long journeys. Proceeding from Corinth to Ephesus, on to Cæsarea, to Jerusalem, where he stayed long enough to salute the church, Paul returned to Antioch, and the second missionary journey ended. From here we see him starting upon his third

journey, passing first over the old ground, revisiting the newly formed churches, strengthening believers in their faith.

During Paul's absence, Apollos, a Jew by birth, yet trained in all Greek thought, exercised a ministry which was at first limited by the fact that his knowledge of Jesus was only that obtained through the ministry of John. More accurately instructed by Priscilla and Aquila, he passed into Achaia, and making Corinth his centre of operations, did much to strengthen the believers.

The story of the return of Paul to Ephesus is full of interest. He first led into the fuller light the band of men who had been influenced by the ministry of Apollos, and for three months he preached in the synagogue. Then, because of the opposition raised against him, he secured the school of Tyrannus, where he exercised his ministry for two years with wonderful effect. A new opposition manifested itself at length, stirred up by those whose craft was in danger, and resulting in actual riot.

This was followed by a return to Europe, and a three months' stay in Greece, of which there is practically no account given. Paul then set out upon his last long journey through Jerusalem toward Rome. At Troas

the account of his converse with the saints is a wonderful revelation of his enthusiasm for Christ. There is a great restlessness manifest in his attitude, which undoubtedly is to be explained by the declaration made in the previous section, "I must also see Rome." As we follow Paul from Troas to Miletus, from Miletus to Tyre, from Tyre to Jerusalem, we find him calm and confident, his face set toward Jerusalem, while yet his spirit was evidently urging him toward Rome.

Arrived at Jerusalem the apostle was received by the elders, and at once rehearsed the story of the wonderful triumphs of the Word among the Gentiles. A strong spirit of opposition to his work manifested itself among the Jewish section of the Christians. In order to pacify this section Paul consented for a moment to a policy of compromise in the matter of the men with a vow. Disturbance followed which led to his ill treatment, and subsequent arrest by the Roman captain. In his great defence before the multitudes the last word he was permitted to utter was the word "Gentiles." Immediately the whole fury of the crowds broke out, and they clamoured for his blood. Thus in a moment of crisis, in loyalty to the call of Christ which came so long ago in the Temple vision, he broke for

ever with all the trammels of that system; and from thenceforth to the end, through suffering and through bonds, he fulfilled his high calling as the apostle of freedom, as messenger of that Christ in Whom there is neither Jew nor Greek.

The resourcefulness of Paul is evidenced in his attitude in the midst of these trying circumstances. His appeal as a Roman citizen was the climax of a remarkable threefold method. He spoke in the Greek tongue, and so obtained the opportunity of speech; he addressed the Jews in the Hebrew tongue, and so gained their attention; and now claimed the privileges of Roman citizenship. Yet the strain upon him was great, and in this connection is manifest the graciousness of the midnight vision, when the Lord stood by him, and in words which must have been as sweetest music to the heart of His troubled servant said to him, "Be of good cheer"; and by a new commission "so must thou bear witness also at Rome," sealed his own wish, "I must also see Rome." A conspiracy was hatched to encompass his death, but he was rescued. Before Felix, Paul uttered a defence which affords a splendid illustration of the strength and dignity of one who was conscious that he had nothing to hide, and nothing to gain by

concealment and distortion of truth. His address was courageous, courteous, and clear. His defence before Agrippa, while eloquent in defence of his own cause, was yet directed toward an attempt to capture the king's conscience and constrain it toward Christ.

The account of the last recorded voyage of the apostle is full of interest. It would seem as though all the forces were combined in an effort to prevent his coming to the city on the seven hills. At last he arrived, and a great day dawned for the Gentile world. In loyalty to his brethren after the flesh, notwithstanding all the opposition they had offered to him in Asia, and the bitterness of the persecution that followed him to Jerusalem, in Rome also he delivered his first message to them. Here also, however, he was compelled to turn from them to the Gentiles, and the last picture we have of him is that of his dwelling in his own hired house, receiving all who came to him, preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ.

Thus ends the story of the first things in the history of the Church. The book is evidently a fragment. From the centre, Christ, the lines are seen proceeding in every direction, but the uttermost part of the earth is not reached.

ROMANS

CHRIST THE SALVATION OF GOD

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ROMANS

OF the founding of the church at Rome we have no authentic details. The hypotheses are, that it was one of the earliest churches; that it was founded by "sojourners from Rome" who were present on the day of Pentecost and carried the evangel to the imperial city, and thus the church was planted; that Paul wrote this letter in Corinth during his three months' stays there after the uproar in Ephesus; and that Phœbe's approaching visit to Rome (xvi. 1, 2) offered him the opportunity of sending it to the church there.

This letter is the foundation document of the Pauline system of teaching. It is intended to set forth clearly God's way of salvation for ruined man. The argument falls into two main parts, the first dealing with the Gospel unto Salvation (i. 16-xi.); the second dealing with the Transformation by Salvation (xii.-xv. 13). These are preceded by an Introduction (i. 1-15), and followed by a Conclusion (xv. 14-xvi.).

INTRODUCTION

The writer introduced himself as an apostle of Jesus, and greeted his readers as "beloved of God, called saints." He then declared his personal interest in them, telling them how he thanked God for them, made mention of them in his prayers, and longed to see them. Pre-eminently conscious of how strategic a point for the Kingdom of God Rome was, he earnestly desired to see them that he might impart "some spiritual gift." As that was impossible, he wrote this letter. In this connection he wrote those ever-memorable and illuminative words which declared him to be a debtor, and ready to discharge his debt.

A. THE GOSPEL UNTO SALVATION

This first division of the letter opens with a fundamental affirmation, and then proceeds to discuss, the condemnation which made the Gospel necessary; the salvation, of which the Gospel was the message; and finally, certain objections likely to be raised in the minds of the Hebrew readers.

The fundamental affirmation declares the gospel to be one of power, that is, equal to accomplishment, and therefore infinitely more than the presentation of an ideal, or the enun-

ciation of an ethic. The one condition upon which this power becomes operative is indicated in the phrase, "to every one that believeth." The nature of the provision which the Gospel announces is that of righteousness at the disposal of unrighteous men.

In dealing with the condemnation which made the Gospel necessary the apostle commenced with the Gentiles. After announcing the general principle that "the wrath of God is revealed . . . against ungodliness and unrighteousness," he proceeded to declare the measure of Gentile knowledge to be that of the revelation of the power and Divinity of God through created things. Their sin consisted in the fact of "holding down the truth in unrighteousness," in that they deified that which revealed, instead of worshipping the One revealed. Their judgment consisted in their being abandoned to their own sin of refusing to act upon the measure of light received.

The Jew is next described as one who condemned Gentile sins under the impression that the possession of the law ensured some kind of benefit to him. All such confidence is swept aside as the Jew is charged with practising the evils which he condemns. The failure of the Jews is then stated in greater detail. They did actually possess in the law the

form of knowledge and truth. By a series of questions the apostle inferentially charged them with actual failure in conduct, and so with the sin of blaspheming the name of God among the Gentiles; finally declaring that a Jew who is merely one outwardly, is not a Jew. He then turned to a brief discussion of certain objections which would almost inevitably be raised. First, "What advantage then hath the Jew?" to which he replied, "Much every way," and then spoke of one—that they were entrusted with the oracles of God. To the inquiry, if faith failed on the part of man would God be unfaithful, he replied that it is impossible for God to be unfaithful, but showed that His faithfulness is to His own character; and that if a man sin, He judges him; if he repent, He forgives him.

He then includes both Jew and Gentile, and utters an appalling verdict concerning the whole race in the quotation of a series of passages from the Old Testament. The whole world is guilty.

In dealing with the Gospel message the first subject is that of justification. The scheme is first summarized. To the condemned race "a righteousness of God hath been manifested," which is at their disposal. It is witnessed by the law and the prophets. It is ap-

propriated by the faith of any, "for there is no distinction." In the development of the theme the apostle dealt more explicitly with the consequent facts, namely that the righteousness of God is at the disposal of those who believe. The charge against the race is repeated, "All have sinned." Immediately the provision of grace is announced. That provision operates through the medium of redemption, accomplished by Christ Jesus, through propitiation in His blood. Thus the work of the Cross is set at the heart of this evangel of salvation, and is seen to be a fulfilment of God's purpose, by God's Son, for the vindication of God's righteousness, in the action of God's forbearance. The condition of human appropriation is that of faith in Jesus. This evangel is founded upon eternal justice. Justification is the act of God, through Christ, in response to faith. The apostle declared that this method of imputed righteousness in response to faith was in harmony with the whole history of Israel. This he illustrated at length from the history of Abraham.

The values or privileges of justification are dealt with under two heads, those experienced by the individual believer, and those at the disposal of the race. The privileges of the individual believer are intimately connected

with the essential things of God, grace and glory, which Christ came to reveal. They carry a twofold responsibility; that of a peace with God, which means the end of controversy, and that of rejoicing, which is based upon the certainty of His ultimate victory. The effect of this new relationship to God is that all life is changed, and even tribulation becomes the minister of progress. The values of justification, as at the disposal of the race, are set forth by a contrast between the first and last Adam. As far as the evil results of the first Adam's sin have spread, so far do the benefits of the last Adam's work extend. By faith in the last Adam, man can be set free from the effects of the disobedience of the first Adam. By continuity in the disobedience of the sins of the first Adam, man is excluded from the values of the work of the last Adam.

Sanctification is the experimental appropriation of the virtue, as well as the value, of the work of Christ. In the last section the opposing principles of action were seen to be, faith in Jesus, and continuity in sin. The question is now asked, Can these both govern life? This is answered by insistence upon the fact of the believer's identification with Christ in death, and in life, and the responsibilities of such identification. The negative responsi-

bility is declared first, "even so reckon." Sin is not to reign in the mortal body. The mastery of the life by the desires of the flesh is no longer necessary, by reason of the new life possessed in Christ. The positive responsibility is that of presenting ourselves as "alive from the dead." This new obligation resting upon the believer is then illustrated by the figures of the bond-slave, and marriage. The servant of sin is the slave of sin. The servant of righteousness is the bond-servant of righteousness. The believer is freed from the covenant of law by death, and brought into new covenant with Christ by life. The death which frees him, is the death of Christ; the life which enables him, is the life of Christ. A change of masters will produce a change of service, and a change of covenant changes the centre of responsibility.

This argument is then illustrated by one of the great personal and experimental passages of the Pauline writings. The pronouns change from the plural to the singular. The apostle gives a picture of his religious experience up to the time of his meeting with Christ; his condition before law, his experience at the coming of law, and his subsequent experience under law; all of which prepares the way for the description of the new experience of such

as are not under law but under grace. From the fearful sense of condemnation they pass into the consciousness of no condemnation. From the slavery of the law of sin and death they emerge into the law of the spirit of freedom and life. Then follows a detailed contrast between life in the flesh, and life in the spirit.

Glorification is dealt with by an onward look from the midst of that suffering to which Paul had already referred. The apostle first suggested, and then declined, a comparison between the sufferings and the glory. In the light of the accomplished redemption, the apostle sees all things working together, even through processes of pain which express themselves in groaning, toward the ultimate good. That pain of Nature is the consciousness of the saint, but finally and supremely that of God Himself. This assurance issues in the triumphant challenge of the believing soul to all the forces which can possibly be against it; and the unfolding of God's plan of salvation ends with the cry of an assured triumph.

The certainty of no separation creates the sorrow of fellowship with Christ in the presence of the need of man. Its first expression, in the case of the apostle, was toward his brethren after the flesh. After an enuncia-

tion of glorious facts concerning Israel, facing their present condition, he was conscious that it appeared as though the Word of God had come to nought. This was not so, because the promises made were not to a people after the flesh. The purpose of election was character, and its principle was the mercy and compassion of God. God exercises that mercy toward those who believe. The apostle then selected an illustration from the opposite condition, that namely of the wilful hardening of the heart against God, and shows how God finally hardened the man who had persistently hardened himself. The sovereignty of election was then insisted upon by the use of the ancient figure of the potter; and finally the declaration was made that the Gentiles are chosen to become a people of God, because they attain righteousness by faith, while Israel failed as a nation, through seeking to establish righteousness apart from faith. Thus the choice of God is of such as believe. The test is the Son of His love.

Again declaring his affection for his own people, and his desire for their salvation, the apostle proceeded to discuss the way of return. Israel had been rejected because of her rebellion, in spite of the fact that the hands of God had been spread out continuously toward her.

The original purpose of God, however, is retained. A temporary casting off of the nation after the flesh, and the bringing in of the Gentiles is in itself a movement toward the ultimate fulfilment of the original Divine intention. He then solemnly warned the Gentile Christians that if God spared not natural branches, neither will He spare those grafted in, save upon the one condition of belief. Unbelieving Israel had been rejected as a nation, in order that the outside world which they failed to bless might receive salvation. Through the accomplishment of that larger purpose, blessing would return to Israel. The doxology which follows forms the conclusion of the whole doctrinal statement of the epistle.

B. TRANSFORMATION. BY SALVATION

The second division of the letter opens with an inclusive final appeal, which the apostle proceeds to apply in a description of the transformed life, in its simplicity, submission, and sympathy.

The word "therefore" links all that is now to be said with everything that has already been said. Because of the grace of God the believer is called to certain attitudes and actions. The first of these is that of personal abandonment to God. Man, essentially a

spirit, is to make his own body the sacrificial symbol of his worship. The spirit is evidently God's; the body is therefore presented to God; the mind is thus renewed according to the will of God.

One of the first and positive proofs of abandonment to the will of God is the character of humility. The test of humility is the consciousness of communion. To illustrate this the apostle uses the figure of the body, wherein the importance of each member is measured by its contribution to the whole. A list of gifts, bestowed as within the one body of Christ, is then given. The character of humility finally expresses itself in the conduct of simplicity. Love is to be without hypocrisy; that is, without acting; that is, simple.

Submission to authority was specially necessary for Christians living in Rome at the time of the writing of this letter. Yet the apostle so stated it as to leave clearly in view the abiding principles rather than the local colouring. The first law in the life of the Christian is his abandonment to the will of God. When earthly authority is exercised in harmony therewith, obedience is enjoined. Necessarily, therefore, when authority comes into conflict with Divine laws the Christian must refuse to obey, even at the cost of suffering.

Abandonment to the will of God is evidenced, moreover, before the world at large by the discharge of all just debts. The incentive to realization of the surrendered life is that the children of the Lord are to walk as in the day, even though the night is round about them.

The final expression of the surrendered life is that of sympathy, which is first dealt with as toleration. This is illustrated by a discussion of the matter of diet, and the matter of days; and he insists upon the fact that there is but one throne of judgment, and that therefore we have no right to usurp the function in relation to our brethren. Sympathy, however, is more than toleration, it is edification. Therefore the highest principle of freedom is abandonment of a right, if need be, for the good of a weak brother. The one final test, and perhaps the severest test of conduct possible, is enunciated in the words, "whatsoever is not of faith is sin." Yet once more, sympathy is also hospitality. This is inculcated in the injunction, "Receive ye one another." The most powerful line of argument for this conduct is that of the example of Christ.

CONCLUSION

The epistle being ended as to its statement of doctrine, and the application thereof to life,

the apostle turned to personal matters. In the course of this conclusion incidental revelations of his methods and ideals of Christian service occur which are very valuable. Touching and beautiful is his request for the prayers of those to whom he wrote. The section of salutation is full of interest. Twenty-six different persons are named. Two-thirds of the names are Greek, and in all probability are names of persons Paul had actually known in his work in Asia. Throughout these salutations there is manifest the apostle's consciousness of the inter-relationship of the saints as being dependent upon their common relationship to Christ. It is this very consciousness of unity that caused the solemn note of warning as he referred to certain false teachers. Once more he turned to salutations, but this time from those associated with him at Corinth.

The epistle closes with a doxology, in which the apostle refers to that perpetual purpose of love, which, having been kept in silence through ages, had now been manifested in this evangel, in order that through all the coming ages there might rise the song of glory to God; and he reverently ascribed the glory to Whom it was thus evidently due.

I CORINTHIANS

I. CORINTHIANS

CHRIST AND HIS CHURCH. THE MEDIUM OF WORK

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I CORINTHIANS

THE history of the founding of the Corinthian church is found in Acts xviii. In the days of the apostle Corinth had become the virtual capital of Greece. It was famous for its wealth, magnificence, and culture. "To live as they do at Corinth" was an expression of the time, which suggested conditions of luxury and licentiousness, for the city was a veritable hotbed of all kinds of impurity.

The church existing in the midst of this most appalling corruption was influenced by it in more ways than one, and this letter was immediately addressed to the correcting of the disorder arising from this influence. It has been called the epistle of New Testament Church order. While that is perfectly true, it describes rather that which is incidental than that which is fundamental. It is a treatise dealing with Church order, but always in view of the fact that the Church is an instrument for the accomplishment of a certain purpose; and pre-eminently, therefore, it is the epistle which deals with the fitness of

the Church for fellowship with Jesus Christ in His work.

After a general Introduction (i. 1-8) the epistle falls into two main parts. The first is Corrective, and deals with the Carnalities (i. 9-xi.); the second is Constructive, and deals with the Spiritualities (xii.-xv.). It ends with an illustrative Conclusion (xvi.).

INTRODUCTION

In his introduction, after referring to himself as "an apostle . . . through the will of God," and associating Sosthenes with what he was about to write, Paul prepared the way by addressing the Church, describing it as to its character, "sanctified in Christ Jesus, called saints"; and as to its equipment, "enriched in Him."

A. CORRECTIVE. THE CARNALITIES

In this division the first thing is the statement of a fundamental proposition, in which the apostle declared that the Church was called into the fellowship of Jesus Christ the Lord, and affirmed the faithfulness of God to such fellowship.

From that point he proceeded to deal with the manifestations of the dominance of the carnal nature in the Corinthian Church,

which proved that they were not living as saints, and therefore were not fulfilling the responsibilities of fellowship.

The first subject dealt with is that of the divisions which had arisen among them. The key to the understanding of these divisions is found in the phrase, "the wisdom of words." Each teacher, whether Paul, or Apollos, or Cephas, had laid emphasis on some distinctive phase of truth. The Corinthians had grouped themselves into parties around these emphases. A corrective for such schism would be found in an understanding of "the Word of the Cross." Then followed a contrast at length of the wisdom of the age, as manifested in "the wisdom of words," with the wisdom of God, as revealed in "the Word of the Cross." Reminding them of his own method when he first came to them, he was careful to declare that the Word of the Cross was indeed one of surpassing wisdom, dealing with the deep things of God, and the natural man could not receive it.

He then proceeded to show the real meaning of these divisions. They arose out of the carnality of the Corinthian Christians. This carnality had expressed itself in their partiality for certain teachers, and therefore the apostle was careful to teach the subservience

and sublimity of the work of the ministry. The subservience is manifest in the fact that all contribute to the final result upon which the heart of God is set. The sublimity is evidenced in the fact that all co-operate with God. Elaborating the figure of the Church as the building of God, he declared that all exercising the ministry of the Word were building upon the foundation of Jesus Christ, and that the value of their work would ultimately be tested by Him. The point of the argument is that the supreme matter is the building, and the builders are subservient. Continuing, he rose on to a yet higher level as he declared the purpose of the building—"ye are a sanctuary of God." "The Spirit of God dwelleth in you." In the light of this almost overwhelming statement the apostle wrote the most searching and solemn warning against the destruction of the temple. Summarizing his argument that the wisdom of the age is foolishness with God, he proceeded to show that all things belong to such as receive the revelation; both the teachers, and all the facts and forces which touch personality and affect it. Returning to the subject of the Christian teachers, the apostle defined their responsibility as being "ministers of Christ," and their work as that of "stewards of the

mysteries of God." Such a conviction produced independence of the judgment of men, and remitted everything to the final test of the Lord Himself. Then followed a passage laden with scorn for the folly of the Corinthian Christians, and characterized by keen satire. It would seem, however, as though this faithful steward of the mysteries of God feared lest the impetuous sweep of his anger should be misunderstood, and he hastened to close the section in words full of tenderness.

The apostle now passed to other evidences of the carnality of the Church. The first was that of a lack of discipline. A case of immorality utterly bad, judged even by the low standards of morality current in Corinth among the Gentiles, had brought no sense of shame to the Church, and consequently no action had been taken in the matter. The Church was called to immediate and drastic dealing therewith, in order first to the ultimate salvation of the excommunicated man; and secondly, to the purification of the Church, which would suffer in its corporate capacity through the toleration within its borders of the leaven of evil. From the particular illustration he deduced the general principles upon which the Church must ever act in the presence of evil within her borders.

The wicked man must be put away from the company of the saints.

The next dereliction dealt with was that of the submission of disputes to heathen tribunals by members of the Church. The teaching is clear and remarkable, and has an application for all time. Disputes among saints should be settled between saints, and wholly within the confines of the Church. This decision he based, first, upon the fitness of the saints for judging such things; and secondly, upon the unfitness of unbelievers for the same work.

The last dereliction may be described as desecration of the temple of God by impurity of personal life. The apostle laid down principles revealing the limitations of Christian liberty, and declaring that the believer joined to the Lord "is one Spirit"; and affirmed therefore that all the functions and powers of the life must be dominated by that Spirit. Such a statement revealed, as in a flash, the awful heinousness of all such sin.

The last section of the corrective division arose out of difficulties which had arisen in the Church concerning which they had sent inquiries to the apostle. Very much of this is necessarily local. His answers, however, contained principles of permanent application.

Concerning marriage the principles enunciated were, that marriage is in itself honourable and right, that when the marriage union exists between converted and unconverted men and women the believer is not to take the initiative in bringing about a dissolution. If, on the other hand, the unbeliever is the acting person, no blame attaches to the Christian. The all-governing fact in the life of the Christian is that he is the Lord's bond-servant, and must so act as in loyalty to, and fellowship with, Him. The daughters of the King are to settle the question of marriage always and only within this sphere, consenting or refusing according as such action will help or hinder their highest realization of the fulfilment of His purposes.

The next difficulty had to do with things sacrificed to idols, and from the discussion of the local circumstances we may deduce a principle of permanent application. Love demands the consideration of the weakness of others. In the course of the argument he contrasted knowledge and love: "Knowledge puffeth up," "love edifieth"; and showed that the Christian desire must be to edify, and therefore that love rather than knowledge is to be the true principle of action. The apostle illustrated the principle by his own action in

another matter. He claimed the right to cease working for his own living, and to look to them for material support. He declared that, while he had that right, he did not exercise it. This illustration carries out the true value of the first principle laid down. His knowledge of right would have puffed *him* up. Love resulted in *their* building up. The same principles he then enforced by illustrations from the religious and athletic feasts. The one master principle obtaining in the mind of those who ran in the races he expressed in these words: "So run that ye may obtain." The goal of the Christian is not merely his own crowning, but the ultimate realization by all, of the purposes of the Lord; so that the question whether things sacrificed to idols must be eaten, must be decided in the light of the necessity for bringing all present matters into subservience to that final issue of the goal.

Continuing to deal with the same subject, he persistently set it in the light of such principles as cover the whole field of life, and illustrated the fact that privilege is not in itself assurance against ultimate failure by reference to the example of Israel. They were guilty of four sins; idolatry, fornication, tempting Jehovah, and murmuring. Because

of these, notwithstanding their baptism to Moses, their eating of spiritual food, and drinking spiritual drink, they were overthrown. The warning based upon the illustration is contained in the words, "Wherefore let him that thinketh he standeth take heed lest he fall." To this warning he added the gracious declaration, "God . . . will . . . make also a way of escape. . . . Wherefore, my beloved, flee from idolatry." Then, in sudden and startling fashion, he gave the greatest argument for the Christian position by putting the Christian feasts into contrast with idol feasts. The position is summarized in the teaching that the test of Christian action is expediency, and the test of expediency is edification. This summary is followed by local instructions, and finally the whole teaching is condensed into the form of two governing principles, first, "Do all to the glory of God"; and second, "Give no occasion of stumbling."

Dealing with the question of the position of women in the Corinthian assembly, he taught that woman bears the relation to man that man bears to Christ. Man bears the same relation to Christ as that which Christ bears to God. If we commence this argument from the highest fact, the relation of Christ to God, three great facts are borne in upon the mind.

God is equal with Christ, God co-operates with Christ, God is the Head of Christ. Carrying this out, we see that Christ has made Himself equal with man for co-operation with man, while yet He is the Head of man. Again following the argument, man is equal with the woman in Christ, for co-operation with her in Christ, while he is yet her head in Christ. The application of the principle is that woman has a right to the exercise of ministry, but that in such exercise she must ever recognize the headship of man. Knowing that this might be misconstrued into an argument for the inferiority of woman, which would lead to their being despised in Corinth, he declared that in the Lord neither is without the other. Both are needed for the fulfilment of His purposes.

The last matter discussed at length in this section was that of the Lord's Supper. In their observance of this sacred ordinance, which was intended to be the symbol of communion, they had manifested differences and divisions. The condition of affairs existing is a startling revelation of the carnality of the Church. In order to the correction of these abuses he first told them the simple story of the institution of the sacred feast, and then declared its value to the world, and in solemn

words warned them against the condemnation consequent upon unworthy eating and drinking. Thus closed the distinctively corrective section of the letter. There were other matters needing attention, but these the apostle dismissed in the words, "The rest will I set in order when I come."

B. CONSTRUCTIVE. THE SPIRITUALITIES

Turning from the corrective section of his letter, to the constructive, the apostle devoted himself to dealing with the spiritualities, which conditioned the order of the Church, and equipped her for her service, under three heads; the unifying Spirit, the unfailing Law, the ultimate Triumph.

In setting forth the great truth of the unification of the Church by the Spirit of God the apostle first showed how the union was created. The master principle is that of the Lordship of Jesus, and the power both for confession and obedience is that of the Holy Spirit. In the administration of the unification, the unifying force is God in the three Persons of His Trinity. Within the unity there is variety of gifts, ministries, workings. The whole truth may be summarized thus; the Spirit bestows the gifts or capacities; the Lord directs the service; God bestows the

power. This threefold fact the apostle then dealt with in greater detail. The diversities of gifts by the Spirit is set forth in the enumeration of nine separate and distinct gifts, all of which are bestowed by and under the control of the one Spirit. The ministrations of the Lord are illustrated under the figure of the body, wherein diversity is recognized as the consent of all members to the government of the Head, that government creating the principle of power and unification. The subject of the workings of God is introduced by a fundamental statement, "God hath set," and then an illustrative list of eight manifestations of ability follow.

The teaching concerning the unifying Spirit ended with the injunction to desire earnestly the best gifts, and the promise that the apostle would show the most excellent way to obtain them. That he now proceeded to do by dealing with the unfailing law. That law briefly is love, and in the chapter which is so full of beauty we have his analysis of love. He set forth first its values, showing it to be the strength of service, the energy of equipment, the dynamic of devotion; and then named its virtues in a double seven; finally declaring its absolute victory in the all-inclusive declaration "love never faileth," which declaration he

demonstrated by comparison between the things that pass and the things that abide, of which latter he declared love to be the greatest.

Having thus dealt with the law, he proceeded to show how it operates, returning to the subject of gifts. The whole teaching here may thus be stated; the desire for the best gift is to be tested by the profitableness of the gift in the edification of another, and thus finally the inspiration of true desire is love.

Finally the apostle turned to the discussion of the ultimate triumph, setting in its light all the difficulties and disorders of the little while. Dealing first with Christ's resurrection, he claimed that it was established by three lines of proof: his preaching, and the results following in their own experience; that the resurrection was in harmony with the declarations of Scripture; that it was attested by a company of those who actually saw Him after resurrection. He then set forth the importance of the doctrine of resurrection in regard to the salvation and the resurrection of the saints, in regard to the programme of God, and in its bearing on present conduct. Turning to the discussion of intellectual difficulties, he practically summarized them in two questions: "How are the dead raised up?" and

“With what body do they come?” Dealing with mistaken ideas concerning the doctrine of resurrection, he claimed that death was in itself a process of resurrection, and that there might be continuity of personality without identity of the material body, but insisting that the new body would come in some sense out of the old. All through he used the illustration of the single grain of seed. In answer to the second question, “With what body do they come?” he described, in a wonderful passage, the new body as being soul-governed. Finally he uttered anew his assurance of the fact of resurrection, and ended the whole argument with a magnificent challenge to death which breathes the spirit of triumph over it.

He then made his ultimate appeal, which must be read in close connection with the fundamental proposition. Having shown the perils of the carnalities, and corrected them by a declaration concerning the spiritualities, he laid upon the saints to whom he wrote the solemn charge that they should be “stedfast, unmovable, always abounding” in that fellowship into which they had been placed in the “work of the Lord.”

ILLUSTRATIVE CONCLUSION

The conclusion is local and personal, yet nevertheless is an interesting commentary upon the theme of the whole letter. The idea of fellowship in service obtains from first to last, as to the collection for the troubled saints at Jerusalem, as to the apostle's own manifold activities, as to Timothy, and Apollos, and other loved ones who help in the work and labour; until at last the Lord in Whose work all are engaged is declared; and those who love Him not are pronounced Anathema. The final word is that of the grace of the Lord as a message of blessing to Corinth, and in that the apostle has fellowship also, in that he sends to them his love in Christ Jesus.

II CORINTHIANS

II. CORINTHIANS—A SEQUEL

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II CORINTHIANS

THE second letter to the Corinthians was evidently the outcome of the first. Titus, and perhaps Timothy also, had communicated to the apostle certain facts concerning the reception of his first letter. There were in Corinth those who imputed wrong motives to him, denied the sufficiency of his apostolic credentials, and practically refused to believe in him. In this letter the apostle answered these people, vindicating his claim and his conduct. In doing this he remarkably revealed his heart, and declared how high and holy was his conception of the office of the ministry.

If the first epistle was that of the Church prepared for work by corrective and constructive statements, this may be said to be a picture of the apostle himself as a worker, in suffering, in love, and in the consciousness of the authority conferred upon him by God.

The letter does not easily lend itself to analysis, but may be divided by the principal subjects dealt with. Introduction (i. 1-11), the Principles of the Ministry, an Answer to

Criticism (i. 12-vii.); the Collection for the Saints, an Exhortation (viii., ix.); the Visit to Corinth, a Vindication of Authority (x.-xiii. 10); Conclusion (xiii. 11-14).

INTRODUCTION

After the salutation, the apostle, before dealing with the matters calling forth the letter, wrote of a great trouble through which he had passed, and expressed his joy in the comfort that had come to him, principally on account of the ability to comfort others arising therefrom. He had passed through some affliction in Asia, in all probability a sickness in which he had come nigh unto death. He recognized the aid afforded him by their prayers, speaking of his deliverance as a gift bestowed upon him by them. Thus appealing to their love and sympathy, he prepared them for much he was about to write in defence of himself against the misinterpretation of some in Corinth.

A. THE MINISTRY

The attitude of those in Corinth who were hostile to him arose out of their misconception of the true vocation of the Christian minister; and in this first division of the letter he wrote first in personal vindication, then in instruc-

tion concerning the ministry, and finally in appeal to them.

He began by reminding them inferentially that he did not purpose according to the flesh, but rather under Divine guidance realized through the Lordship of Jesus, and interpreted by the Spirit.

He then explained the action which they had criticised, that namely of his not having come to Corinth, according to his declared purpose. He had remained away, out of love for them, that he might spare them, and to this assertion he called God to witness. His sorrow over their sin was such that to have come would have been to have done so in sorrow, and thus would have brought sorrow to them. He had therefore written, that the cause of the sorrow might be removed. Having thus referred to his first letter, the apostle returned to the subject of the incestuous person with which he had dealt therein. Evidently they had followed out his instruction, and dealt in discipline with the wrong-doer; and the effect had been salutary in his case. He now urged them to the duty of manifesting their love, by restoring this one to their fellowship. He urged this action, "that no advantage may be gained over us by Satan; for we are not ignorant of his devices."

Perhaps nowhere in the New Testament is the subject of the ministry set forth in its sublimity as in the section following. He first dealt with its power. Describing the work of the ministry as a long triumphant march, he cited the Corinthian church as an evidence of the fact. That triumph was due to the fact that the ministry was no longer of the letter, but of the Spirit. This told the secret of victories won, and revealed the nature of the power of the ministry. Passing more deeply into the statement of the reason of the power and triumph of the ministry, he declared the greater glory of the ministration of righteousness by the life-giving Spirit. It was the declaration of a message of transforming life which was demonstrated by the transformation wrought in those who declared the message. The culminating statement in the discussion of the subject of power declared that the God of original creation has shined in the heart giving the "light of the knowledge of the glory of God in the face of Jesus Christ." The earlier part of the paragraph declares the results of which this statement reveals the cause. They are, as to the ministry, "we faint not," "we have renounced the hidden things of shame," "we preach . . . Christ Jesus as Lord"; as to the hearers the negative

result only is referred to, that namely of the veiling of the Gospel, the apostle affirming that it is only a veiled Gospel to those who perish. To summarize, the apostle first declared that the ministry is a triumphant march, and that the church at Corinth was the credential of the fact. The reason for this is that it is a ministry exercised in the power of the Spirit, and consequently transforming life. Finally it is a ministry through which God Who said, "Let there be light" at the beginning, says it again in the human heart, so that the darkness is dissipated, and the life is transformed.

This ministry, so full of triumph, is yet exercised through great tribulation. The treasure is in earthen vessels, and these are subject to affliction. This is a revelation of a great principle in all successful work. It is through the breaking of the earthen vessel that light flashes out upon the pathway of others. Yet throughout this statement also, the other truth is recognized. The power is such that all the pressure upon the earthen vessel is not sufficient to destroy it.

Yet once more, tribulations are endured because of the hope which burns brightly in the midst of travail. The ultimate triumph will be that of resurrection; and by comparison

with the weight of glory, the burdens and afflictions of the ministry are light. Moreover, tribulation is seen to be a process which issues in victory. Through the travail comes the birth, through the suffering comes the triumph, through the dying comes the living. Beyond the present tabernacle in which there is groaning, is the house of God.

These visions produce no carelessness, but consecration. At the portal of the ultimate stands the judgment-seat of Christ, where He will test our work, destroying that which is unworthy, and purifying even the best of its dross.

He next declared the twofold impulse of the ministry to be the fear of the Lord, and the love of Christ. The second is the exposition of the first. Much is gained by the change in the Revision from the word "terror" to the word "fear."

Finally the aim of the ministry is that men may be reconciled to God.

Upon the basis of this teaching concerning the ministry the apostle made his first appeal. Beseeching the Corinthians to be reconciled to God, he urged his argument by a description of the methods of his own ministry. This was an appeal not to outsiders, but to his children in the faith, and was for consistency, as

though he would say to them, You are reconciled to God, be reconciled to God; you have received the grace of God, receive it not in vain.

He immediately followed with an appeal for consecration. In words full of tenderness, he pleaded with them, by declaring his love for them, and that they were not straitened in him, but in their own affections. He called them to separation, citing the great promises of God. These promises create the profoundest argument, not only because they appeal to the highest sentiment, but also, and especially, because in their fulfilment will be found power sufficient for the perfecting of holiness. The call is to separation, and to the putting away of filthiness both of flesh and spirit. Where this call is obeyed, the promises will be fulfilled, and at once the process of perfecting in holiness will go forward.

The section culminates in an appeal full of local colouring and suggestion. The apostle, evidently conscious that in the case of some, at least, he had been excluded from their affection, in a great cry gave expression to the hunger of his heart when he wrote, "Make room for us." He then referred to the period of his sorrow in Macedonia, of his joy when Titus told him that they had received and been

obedient to his letter, and his final word was one of magnificent hopefulness, "I rejoice that in everything I am of good courage concerning you." Perhaps there is hardly a chapter in the writings of Paul in which the heart of the man is more perfectly revealed; and the charm of it is to be found in the natural humanness which is manifested, and yet which all the while is under the constraint of that love of Christ which makes the fear of the Lord the supreme motive in all life and service.

B. THE COLLECTION FOR THE SAINTS

The apostle now turned to the subject of the collection for the saints at Jerusalem, concerning which he had written in his previous letter. First he reported the action of the churches in Macedonia. They had given according to, and even beyond, their power. Their method was that they gave themselves. If self is given, nothing is withheld.

Then with extreme delicacy the apostle urged the Corinthians to emulate so excellent an example, citing the example of Christ. Turning to the business side of things, he told them that Titus and another were sent to encourage them in the carrying out of their liberality, and was careful to show the necessity

for avoiding any chance of misinterpretation in matters financial, as he wrote, "We take thought for things honourable, not only in the sight of the Lord, but also in the sight of men." He then declared the credentials of Titus and the other, and appealed to them to act in such a way as to prove their love, and vindicate his glorying on their behalf.

In concluding the subject of the collection for the saints the apostle declared that he was not urging them to give. That they would do, but he was desirous that their giving should be glad and spontaneous, and that they should be well in advance in the matter of bounty, and not, as he says, in the matter of extortion. In order to stimulate them, he declared that such giving was of the nature of seed-sowing, and that ever means harvest. In order that the harvest may be bountiful let the sowing be bountiful. He excluded two methods of giving, first, "grudgingly," that is, very literally, sorrowfully; "or of necessity," that is, the giving of such as simply give from a sense of duty, and have not found the higher impulse of delight. For the correction of these false methods he declared "God loveth a cheerful giver." He then proceeded to declare the advantages of giving, or, if we may apply his own figure here also, to describe the harvest

resulting from such sowing as he urged. The first of these was the fact that they would fill up the measure of the wants of the saints. That in itself was good, but the outcome was even better. Through such ministry they would create the cause of glory to God. And yet again, they would reap the intercession of those they helped—a harvest of precious value. The final word concerning this whole subject was an expression of thanks to God for His unspeakable gift, for the apostle knew that the remembrance of that would do more than all his argument to stimulate the generosity of those who had received the inestimable blessing.

C. THE APOSTLE'S COMING TO CORINTH

In the third division of the letter Paul vindicated his authority in an argument that centred round his proposed visit to them, and the criticisms which had been passed on him. In this division he seems to have had in mind more especially the minority who had been opposed to him. He first pleaded with them that there might be no necessity for him to change the methods that characterized his actions when amongst them. Evidently some had criticised him as courageous in his absence, while they declared him to be lowly

when present. He declared his readiness if need be to be courageous in their presence. In answer to the criticism of those who evidently had declared themselves to be Christ's as the reason for their opposition to him, he in turn declared that he also was Christ's, and announced his ability to use his authority if necessary, finally claiming that he had such authority directly from the Lord, and did not depend upon self-commendation.

Having thus referred to authority, he proceeded to claim the authority of apostleship. After apologizing for boasting and stating the reason why he was compelled to do so, he proceeded to boast of his apostleship, commencing with the remarkable statement that he was "not a whit behind the very chiefest apostles," as his exercise of the apostolic office proved in its manner, its method, and its motive. He then plunged into a comparison between himself and some whom the Corinthians had received, giving the credentials of his ministry in a passage which gathers up into its sweep facts concerning himself, which at once place him in the very front rank of the servants of Christ. Yet if he himself must needs glory, he determined that it should be in the things that concerned his weakness, and called God to witness as to the truth of what he wrote.

His boasting now took on a new and startling characteristic. In the history of his apostleship there had been something supernatural, and not to be finally explained. Of this he would glory. He had received direct and remarkable revelations which it was not possible for him to speak of in detail. The purpose of these revelations had evidently been that of giving him courage and confidence in his work, for their peril lay in the direction of his becoming "exalted overmuch." With reference to the thorn in the flesh, which followed the revelations, he declared, "Now will I rather glory in my weaknesses, that the power of Christ may rest upon me." As the section concerning his apostleship commenced with an apology for boasting it closes in the same way. Yet he declared, "Ye compelled me." As his actual glorying began with a statement of his apostolic authority by comparison with others, so now he ended in the same way. "In nothing was I behind the very chiefest apostles, though I am nothing."

As the letter drew to conclusion the apostle was careful to make perfectly clear what his attitude in writing had been. All his dealing with them had been conditioned within three facts; first, it had been in the sight of God; second, it had been in Christ; and third, it

had been for their edifying. He cared little for their approval of his conduct, but much for their being approved before God. Out of such desire he delivered his message under the sense of responsibility to God, and with a consciousness of its authority, because he spoke in Christ.

Finally he announced the method of his third coming to them to be that of a severe investigation, and declared that when he came they would have a proof of Christ's speaking in him. He then urged them to personal examination. They were to test themselves, and to prove whether they were in the faith.

CONCLUSION

The last words are words of cheer. A series of brief exhortations indicate what their true attitude should be. Then follows the declaration that "the God of love and peace shall be with you," and all concludes with the benediction, and it is to be carefully noted that this letter, which is perhaps the severest that the apostle wrote, yet ends with the benediction in its fullest and most gracious terms.

GALATIANS

GALATIANS

CHRIST THE EMANCIPATOR

INTRODUCTION <i>i. 1-10</i>	A AN APOLOGY. DEFENCE OF THE GOSPEL. <i>i. 11—ii.</i>	■ AN ARGUMENT. DECLARATION OF THE GOSPEL. <i>iii.—v. 1</i>	C AN APPEAL DEMANDS OF THE GOSPEL <i>v.—vi. 10</i>	CON- CLUSION <i>vi. 11-18</i>
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II. The Occasion of the Epistle 6-10 i. Another Gospel. 6-7 ii. The Ana- thema. 8-9 iii. The Apos- tolic Passion. 10	II. Authority confirmed by Con- ference ii. 1-10 i. The Reason of the Going to Jerusalem 1-5 ii. The Happen- ings at Jeru- salem. 6-10	II. The Rela- tion of the Law iii. 15-20 i. The Promise. 15-18 ii. The Law. 19-24 iii. The Faith. 25-29	II. Freedom is to Rea- lization v. 13-26 i. Not fleshly Licence. 13-15 i. Life in the Spirit is Victory over the Flesh. 16-26	II. A Sum- mary Con- trasting Tea- chers 12-16 i. "They." 12-13 ii. "We." 14-16
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				IV. The Bene- diction 18

GALATIANS

GALATIA was a district of Asia Minor, and is first mentioned in connection with Paul's second journey. No details are given of his work in this region, but in all probability in connection with that first visit the churches addressed in this epistle were formed. He visited them again, establishing them.

In these brief references, however, no particulars are given concerning them. The letter shows that Judaizing teachers had found their way into the region, and as a result much harm had been wrought among the new converts. These teachers had questioned the apostle's authority, contradicted his doctrine, and so produced conduct contrary to the Christian standard.

The epistle was written with a view to the correction of these errors. After an Introduction (i. 1-10) it falls into three divisions; an Apology, the Defence of the Gospel (i. 11-ii.); an Argument, the Declaration of the Gospel (iii.-v. 1); an Appeal, the Demands of the Gospel (v.-vi. 10), Conclusion (vi. 11-18).

INTRODUCTION

In the beginning of most of his epistles Paul definitely declared his apostleship. In this instance he defended that declaration more emphatically than in any other introduction. With extreme care both on the negative and positive sides he made his claim. There are no personal salutations, but he does not omit the general salutation of the gospel.

As there are no words of personal salutation, so also there are no expressions of thankfulness for their condition. Instead of the usual "I thank my God," he wrote, "I marvel." The false teachers were perverting the Gospel of Christ. So terrible a thing was this to the mind of the writer that twice in the introduction a curse is pronounced upon those causing the trouble. The line of teaching followed by these men is not definitely stated, but may be gathered by an examination of the epistle. The one thing certain is that it was subversive of the evangel of the Cross, and there is a note of passion in this introduction which runs throughout the whole letter.

A. AN APOLOGY. DEFENCE OF THE GOSPEL

In defence of the Gospel the apostle wrote an apology which falls into three parts, the

first being a statement of its authority, the second a declaration that such authority was confirmed by conference; and the third, an account of how that authority was maintained in conflict with Peter.

The apostle first enforced the Divine origin and consequent authority of his Gospel by three arguments deduced from his own experience. He had not learned it from others, but had received it by direct revelation from Jesus Christ. He had obeyed its call without consultation. Holding no conference with flesh and blood, not even going up to Jerusalem, he had departed into Arabia. When at last he had come to Jerusalem, it was not for official recognition, but to make the acquaintance of Peter; and his only relation to the church of Judæa was that he gave it occasion of rejoicing in the success attending his work. The Divine element vindicating the authority of his Gospel is clearly marked. There was first the revelation to him of Jesus Christ, by which he received his Gospel; then the revelation in him of the Son of God, which constituted the inspiration and power of his obedience; and finally such revelation through him that the churches of Judæa glorified God in him. The argument of all this is that the authority of his Gospel is demonstrated, by the fact that he

received it directly, by the effect it produced on him, and by what it had accomplished through him.

Having thus dealt with the Divine authority of His Gospel the apostle proceeded to claim that that authority was confirmed by a conference which he had with the elders in Jerusalem fourteen years after his conversion. He declared that he went up by revelation in the interests of his work, and because of false brethren. He declared that at that conference the elders of the church imparted nothing to him, nay rather having heard him, they acknowledge the rectitude of his conduct, and the soundness of his positions, and gave to him and his colleague, Barnabas, the right hand of fellowship. Thus the authority of his Gospel was confirmed by conference.

His third argument was that of the maintenance of the authority of his Gospel even in conflict with Peter. The dissimulation of Peter was of so grave a nature that Paul rebuked him before the whole company of believers, urging upon him the necessity for consistency, declaring that it was because the law could not justify that they had put their faith in Christ; thus showing the absolute futility of returning to legal observances and distinctions, from all of which they had already

turned. He ended his apology by the great word of personal testimony in which he outlined the Christian life both as to its negative and positive aspect. "Crucified with Christ," "No longer I that live," these declare how the believer has died to law; "Christ liveth in me," "I live in faith," these reveal how, through identification with death, the believer henceforth lives unto God.

B. AN ARGUMENT. DECLARATION OF THE GOSPEL

Having thus defended the Gospel, the apostle now proceeded to declare its essential message. This he did by first affirming that justification is by faith; then by showing the relation of the law to this; and finally by illustrative enforcement of the truth.

In affirming that justification is by faith, he appealed first to Galatian experience, describing the course of their spiritual life; Jesus Christ "set forth"; the Spirit received by faith; suffering resulting, and the Spirit supplied, and wonders wrought by faith. Showing that faith was the reason of Abraham's blessing, he declared that the true sons of Abraham are they that are of faith. This affirmation of faith as the condition of blessing, led him to a statement of the alternative,

and it is almost startling in its definite clearness. "As many as are under the works of the law are under the curse," for the law curses imperfection, cannot justify, and demands perfection. From this curse of the law Christ, by His Cross, delivers. Thus His Cross becomes the basis of the faith which justifies.

He then proceeded to show the relation of the law to this Gospel. The covenant of faith, based upon a promise, was four hundred and thirty years older than the law; and therefore the law could not make it void, or add to it. The law, then, was a temporary arrangement only until the coming of the Seed, to which it led on, because through faith in that Seed the promise originally made to faith would be realized. Therefore the law exercised discipline, and watched over conduct, and so was a custodian, until Christ by settling the question of sin, created the foundation for faith, and vindicated its confidence. Christ not only opened the prison-house by dealing with sin; He also communicated to those believing, a new life. That new life cancels all old differences. Thus the new-born are Abraham's seed, not according to, or by the way of law, but according to promise. This is the Christian doctrine of liberty from the law.

In illustrative enforcement of the truth, the apostle first instituted a comparison between the old and the new under the figure of the difference between childhood and sonship. Under the old economy men were children, that is, minors. Under the new, God sent forth His Son to provide redemption, and His Spirit to provide regeneration, whereby those trusting become sons, that is majors. On the basis of that contrast he revealed the peril threatening those who turned back to the old, under which God was unknown. In Christ He is known, and to turn back is to return to weak and beggarly elements, that is, to things unable to lift, and poverty-stricken.

At this point the apostle wrote a tender and beautiful personal appeal. Reminding them of the way in which they had received him, he asked, did he become their enemy by telling them the truth; and immediately put into contrast with himself those who had been troubling them, ending his appeal with an outcry like that of a mother.

Then, asking them if they really desired to be under the law, he put the law and the Gospel into contrast, by a comparison between Ishmael and Isaac; the first being the son of the bondwoman, and the second the son of the free woman. Those in Christ are the chil-

dren of promise, who must therefore cast out the bondwoman.

C. AN APPEAL. DEMANDS OF THE GOSPEL

The last division of his letter is a great appeal setting forth the demands of the Gospel. In this the writer first declared that freedom must be maintained; then showed that freedom is in order to the realization of purpose; and finally taught that freedom is mutual.

The law of liberty is stated in the opening sentence. Its privilege is described in the words, "For freedom did Christ set us free"; and its responsibility in the positive "Stand fast," and the negative "Be not entangled." The alternatives of entanglement and freedom he then dealt with more fully. The former meant severance from Christ; the latter separation from all the things that spoil. This teaching that freedom must be maintained he concluded with an appeal in which he challenged them as to who had hindered them, and declared his confidence toward them in the Lord.

Continuing, he insisted upon the necessity for remembering that freedom is in order to realization. Their liberty was not intended to be fleshly license, but rather the law of life in the Spirit; and he put into contrast the works of the flesh, and the fruit of the Spirit.

Having thus broadly dealt with the principle, the apostle made some application thereof. The attitude of the free toward failure in others is to be that of gentleness and service toward restoration. The attitude of the free toward those who are burdened, that is, oppressed, weighed down with sorrow or suffering, is to be that of helping to bear such burdens. The attitude of the free toward personal responsibility is to be that of bearing the burden, realizing that none can assist.

CONCLUSION

After a personal reference, somewhat obscure, but which suggests a physical affliction, making it necessary for the apostle to write in large characters, he summarized the whole subject of the false teachers. The principle upon which they had acted is that of desiring to make a fair show in the flesh in order to escape persecution. As against this, his attitude had been that of glorying in the Cross. He finally pronounced peace and mercy upon such as walked by that rule of glorying, and upon the "Israel of God." The use of this phrase at the close of the letter is suggestive in the light of his argument that the true seed of Abraham consists of the sons of faith, and

that the Jerusalem which is from above is the mother of those who are justified by faith.

With a touch of fine independence he wrote, "Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus." The very shame and suffering and persecution which the false teachers would escape, the apostle declared had stamped him with the true insignia of his office. The scars upon his body left by the stripes and the stones spoke of his loyalty to, and fellowship with his Master; and rendered him splendidly independent of all human opinion, and declining to be troubled by any man. The letter closes with a benediction.

EPHESIANS

CHRIST AND HIS CHURCH. THE ETERNAL VOCATION

INTRODUCTION	A THE CHURCH—THE HEAVENLY CALLING	B THE CHURCH—THE EARTHLY CONDUCT	C CONCLUSION
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I. The Message 1	I. Predestination 1. 4-23 "Before the Foundation of the World." i. The Predestined Purpose. 4-6 ii. The Predestined Method. 7-14 iii. The Parenthetical Prayer. 15-23	I. Concerning the Church iv. 1-16 i. Basic Unity. 1-6 ii. Growth. 7-16 iii. Ultimate Unity. 13	I. Personal Conclu- sion 19-22
II. The Saluta- tion 2	II. Edification ii. "Now. . . made nigh." i. The Materials. 1-10 Individuals the Work- manship of God. ii. The Building. 11-22 The Union of such Indi- viduals in the one Church. III. Vocation iii. "Unto all generations for ever and ever." i. The Personal Parenthesis 2-13 ii. The Great Prayer. 1 and 14-19 iii. The Great Doxology. 20-21	II. Concerning Conduct iv. 17—vi. 9 i. Individual. iv. 17—v. 21 ii. Family. v. 22—vi. 4 iii. Household. vi. 5-9 III. Concerning Conflict vi. 10-18 i. "Put on the Armour." ii. "Take up the Armour." iii. "Stand."	II. Result- ant Final Bene- diction 23-24

EPHESIANS

IT is open to question whether this letter was originally sent to the church at Ephesus alone, or to a group of churches in Asia, of which Ephesus was one. The words "at Ephesus" are considered to be doubtful. The fact that there is no salutation, or directly personal matter in the letter, would seem to lend force to the idea that it was intended for a group of churches. Unlike many of the other letters of Paul, this one does not seem to have been called out by any local circumstance, but is rather a document concerning the whole Church.

The absence of local colouring makes it unnecessary to dwell upon the history of the church at Ephesus. All of it, so far as recorded, is to be found in the Acts, and in the Apocalypse.

The letter may be spoken of as the Manifesto of the Church's ultimate vocation. In it the apostle is no longer dealing in detail with the fundamental doctrine of salvation as he did in the letter to the Romans, nor with the Church's equipment for present service, as in

those to the Corinthians; but with the still more glorious matter of the Church's eternal vocation. This, however, is not a doctrine revealed merely for the sake of the instruction of the intelligence of the believer. It has its bearing upon the present life, and while the first half of the epistle deals with the heavenly calling, the second half shows the effect that will be produced by an understanding of this upon the present life.

The contents may thus simply be analyzed; Introduction (i. 1-2); the Church, the heavenly Calling (i. 3-iii.); the Church, the earthly Conduct (iv.-vi. 18); Conclusion (vi. 19-24).

INTRODUCTION

The apostle introduced himself by claiming apostleship through the will of God, and then carefully defined those to whom the letter is addressed. He wrote to the saints, that is, to such as live by faith in Christ Jesus. He saluted his readers with the benediction of grace and peace.

A. THE CHURCH. THE HEAVENLY CALLING

The main object of the letter is suggested by the benediction which affirms the blessedness of God, and declares that He has conferred blessing upon the saints in Christ.

Following closely upon this introductory benediction, the subject of the Church's heavenly calling is commenced. It falls into three sections: Predestination, or the Church's origin; Edification, or the Church's construction; Vocation, or the Church's function.

Before the foundation of the world God chose One, even Christ, and all who put their faith in Him. God's predestination of the saints was to such relationship with Christ as should issue in their being holy, in order to the manifestation of His grace. Predestination was not only to this purpose, but included the method of redemption by blood, the revelation and consequent realization of grace in the character of such as believed. This doctrine of grace created desires in the heart of the apostle for the saints, which he expressed in prayer. This prayer asked that they might have a full knowledge of the purpose, and of the power at their disposal for its realization.

Passing to the subject of the edification, or building of the Church according to the predestined purpose and method, he first described the materials of the building. These are individuals living in the midst of conditions absolutely opposed to the will and purpose of God. These are made alive, raised up,

made to sit in the heavenlies in Christ Jesus. The words "in Christ Jesus" refer to the whole process. Thus out of the deep and awful darkness God brings, through Christ, the materials with which He will build His Church. These are His workmanship as to preparation. The apostle then passed to the subject of the unification of these materials into one building. Writing to Gentiles, he declared that Jew and Gentile were to be united in Christ. Those united become "a holy temple in the Lord," the purpose of which is that it should be "a habitation of God in the Spirit." The creation of the temple is accomplished through the work of Christ. The incoming of the Spirit appropriates the temple according to the intended purpose. Thus the edification or building of the Church goes forward according to predestination.

Dealing with the vocation of the Church the apostle showed that God's dwelling therein is not finality, but rather equipment. By the Church, God Himself is equipped for the display of His blessedness. By the indwelling Spirit the Church is equipped for the fulfillment of her Divine purpose. That purpose is, that to the high intelligences, "the principalities and powers in the heavenlies," the Church is to be the medium for the manifestation of

“the manifold wisdom of God.” The stupendous magnitude of the subject is clearly set forth in the second prayer of the apostle, which proceeded through causes to an effect. The final petition was “that ye may be filled unto all the fulness of God.” In order to this he prayed that they might be rooted and grounded in love, and so, strong to apprehend. In order to this he prayed that Christ might dwell in their hearts. In order to this he prayed that they might be strengthened with power through the Spirit. The division ends with the great doxology. So stupendous is the idea developed that in the presence of it faith staggers, save as it recognizes that God bestows power equal to the accomplishment of the purpose. That power is already at work in those who are saints by faith in Christ.

B. THE CHURCH. THE EARTHLY CONDUCT

The apostle at once moved to the application of this great doctrine to the present life of the Church, and dealt with it as it concerns the Church as such, as it affects conduct, and as it creates conflict.

The first responsibility of the Church is that it maintain the unity of the Spirit. Having described the unity as to the process of its

creation, and its glorious inclusiveness, he dealt with its growth. In doing so he maintained the figure of his previous section, that of building; and yet it is the building of a living organism. To every individual, grace is given, in order that all may grow up toward the ultimate fulness of the entire Church, which he described as a "full grown man, the measure of the stature of the fulness of Christ." There is an individual bestowment of grace from the Head in order that there may be mutual growth into right relationship, and simultaneous action, with the Head.

Turning to the subject of conduct, he dealt first with individual responsibility. In a series of eight remarkable contrasts, illustrating the difference between the old life and the new, he urged the believer to put off the former, and to put on the latter. These contrasts are between lying and truth, malice and mercy, stealing and giving, corrupting and edifying speech, hatred and love, purity and impurity, folly and wisdom, excitement and enthusiasm. This whole section of contrasts and injunctions must be considered and obeyed in the light of the opening words, which describe inclusively the earthly conduct of the people of the heavenly calling. "Walk worthily of the calling." Two commands may

be spoken of as the dynamic centres. First, "Grieve not the Holy Spirit of God, in Whom ye were sealed unto the day of redemption," and "Be filled with the Spirit."

Passing from the question of individual conduct the apostle approached that of the Christian family, dealing first with the heads thereof, husbands and wives. The wife is to be subject to the love of the husband, finding the fulfilment of the natural capacities of the love of woman in trusting so perfectly the loved one, as to rejoice in his guidance and direction, knowing that it is the expression of his love. The apostle's teaching concerning the husband was the exact correlative of that concerning the wife. He spoke only of his love, which is to be self-emptying, and is to have as its purpose the perfecting of the wife. The radiant vision of the perfect love of Christ to His Church, and the true ideal of the Church's love to Christ, is the pattern of the relationship which ought to exist between husband and wife. The heads of the household are to bear such relation to each other as is worthy of that high calling of the Church, which is made possible in the glorious union existing between her and her Lord. Concerning children the apostle had two commands, which should be carefully dis-

tinguished. The first is that they are to obey, and the second that they are to honour their parents. Obedience is the attitude of the child under age, during the process of training, and ends with the coming of manhood and womanhood. The duty of honouring parents never ends. The responsibility of parents is stated only with reference to fathers. The exercise of authority is to be on the principle of reasonableness; and its method that of nurture, which suggests the thought of development; chastening, which includes restraint in all its forms; and admonition, which is that of warning.

The wider circle of the Christian household is dealt with as to the relationship between servants and masters. Servants are to obey, always remembering that their final reward comes from the hand of Christ. The master is ever to have in mind, as the revelation of his true relation to his servant, his own Master in heaven, and is to remember that with the Lord is no respect of persons.

The last section of the second division of the letter deals with conflict. It is significant that at the close of so great an argument concerning the heavenly calling and the earthly conduct, the apostle should recognize the fact that life on earth after the pattern

of the heavens necessarily brings conflict with all the forces that are opposed to God. He recognized that behind all the opposition of man is the more terrific opposition of spiritual forces. While the teaching realizes that the conflict is indeed a terrible one, there is not a single note that indicates the necessity for cowardly fear. Perfect provision is made for the saint in the "whole armour of God." If advantage is taken of this provision, conflict always issues in victory. The armour must not only be put on, it must be taken up; and the soldier must fight. His true attitude in conflict is that of dependence upon God in prayer.

CONCLUSION

The final injunction in the previous section concerning prayer, merges into the personal element with which the apostle concluded. They were to remember him as "an ambassador in chains." The letter closes with a benediction, consisting of words of peace and of grace, in which the Source of blessing, "God the Father and the Lord Jesus Christ," and the recipients thereof, "all them that love our Lord Jesus Christ in incorruptness," are brought together in suggestive sentences.

PHILIPPIANS

PHILIPPIANS

CHRIST THE SECRET OF JOY

INTRODUCTION <i>i. 1-2</i>	A EXPERIENCE <i>i. 3-26</i>	B EXPOSITION <i>i. 27—iv. 1</i>	C EXHORTATION <i>iv. 2-20</i>	CONCLUSION <i>iv. 21-23</i>
I. The Writers 1a	I. The Joy of Memory 3-11 i. Its Consciousness. ii. Its Activity. ³⁻⁷ 8-11	I. Manner of Life worthy of Gospel 1. 27-30 i. Stand fast in One. ii. Nothing affrighted. ²⁷ ii. To suffer with Christ. ²⁸ 29-30	I. An Illustration Euodia and Syntyche 2-3 i. A Difference. ■ To be healed. ii. Neglect. To cease. 3	I. The Salutation of Saints 21-22
II. The Readers 1b	II. The Joy of Experience 12-18 i. The Value of Bonds. ¹²⁻¹⁴ ii. The Preaching of Christ. 15-18	II. The Mind of Christ ii. 1-18 i. Its Activity. ¹⁻⁴ ii. Its Nature. ⁵⁻¹¹ iii. Its Value. ¹²⁻¹⁸ (Parenthesis. Timothy and Epaphroditus. 19-30)	II. The Treatment 4-9 i. For Differences. ⁴⁻⁷ ii. For Neglect. 8-9	II. The Benediction 23
III. The Salutation 2	III. The Joy of Expectation 19-26 i. Christ shall be magnified. ¹⁹⁻²⁴ ii. I shall abide. 25-26	III. Joy in the Lord iii. 1—iv. 1 i. The Peril. ²⁻³ ii. The Illustration. ⁴⁻¹⁴ ii. The Responsibility. iii. 15—iv. 1	III. The Confidence 10-20 i. The Revival. ¹⁰⁻¹⁴ ii. The Beginning. ¹⁵⁻¹⁸ iii. The Future. 19-20	

PHILIPPIANS

PHILIPPI was the first city in Europe in which Paul preached. His letter to the Philippians differs from other of his writings in that it seems to have no definite scheme of teaching. It is, however, of the utmost value as a revelation of Christian experience. The word sin is not mentioned. The flesh is only referred to that it may be ignored. There are no direct reproofs, the nearest approach to one being the exhortation to Euodia and Syntyche. It is largely personal, a letter of the heart, written by one who loves, to those whom he loves, and who love him. Its atmosphere is that of joy, and this is the more remarkable seeing that it was written from prison.

Some of the sublimest things concerning Christ and the Christian life are written here. Recognizing the difficulty of analysis, and remembering that the ultimate value of the letter is its revelation of the triumph of Christian experience in joy over all adverse circumstances, it may be divided thus; Introduction (i. 1, 2); Experience (i. 3-26); Exposition (i.

27-iv. 1) ; Exhortation (iv. 2-20) ; Conclusion (iv. 21-23).

INTRODUCTION

Paul's association of Timothy with himself in these introductions is an act of gracious identification with his beloved son in the faith. In this letter, for the first time, officers of the church are named in the introduction—"bishops and deacons." These, according to the New Testament ideal, are the two orders of the servants of the Church; first, the bishops, or overseers, who are entrusted with the spiritual responsibility; secondly, the deacons, who are to serve tables, or attend to the business details. It is worthy of notice that these are not named first, seeing that they are only of importance in the measure in which they serve the interests of all the saints.

A. EXPERIENCE

In writing to his children at Philippi the apostle first poured forth his own experience of joy, and in doing so revealed the joy of experience, and the joy of expectation.

His memory of them filled his heart with thankfulness, and the activity of such joy was that of prayer on their behalf. His ultimate desire for them was that they might approve

the things that are excellent, in order that they might be sincere, and void of offence unto the day of Christ.

The apostle then turned to the subject of his experience in prison, using the phrase "my bonds" three times in quick succession. Thus we see the circumstances under which he wrote. He declared that these things "have fallen out rather unto the progress of the Gospel." It had become known that he was a prisoner because of his relation to Christ, and this had been his opportunity to testify for his Lord; and his brethren had become confident as the result. He rejoiced moreover in the fact that Christ was preached, even though some were doing it of faction. All this is a radiant revelation of the triumph of Christian experience over all circumstances.

Out of the midst of such circumstances he looked on, and expressed his confidence that "Christ shall be magnified in my body, whether by life or by death." From the purely personal aspect, death would be very far better. On the other hand, to abide would be to have new opportunity of service. The triumph is on the side of that service rather than on that of selfish interest, even of the highest kind. He was confident that he would abide.

Thus his whole experience was that of joy-

ful triumph over the most trying and difficult circumstances, because of his relation to Christ.

B. EXPOSITION

His interest in, and care for his children at Philippi now expressed itself in an exposition of that very experience which he had described, and he taught them what is the manner of the life worthy of the Gospel, what is the mind of Christ which will produce such manner of life, and finally described the attitudes which would enable them to rejoice in the Lord.

The manner of life worthy of the Gospel is that of maintaining unity, manifesting courage, and sharing in suffering. As in his own case the apostle measured all the circumstances of the hour by the effect they produced on the great work of the progress of the Gospel, so he tested the manner of life of these children of his love by the measure in which it ministered to the same great result.

In order to such manner of life the great necessity is the mind of Christ. This he first urged upon them, and then in a stupendous and stately passage unfolded the nature of that mind. Its master principle is that of love, first as the motive of self-emptying; and

secondly, as the reason of Divine exalting. The examination of this passage should be undertaken in lonely and reverent contemplation. Turning back to Paul's first word in this section, "If there is therefore any comfort in Christ," and considering it in the light of this unveiling, its value is discovered. The statement introduced by the word "if" is seen to be of that superlative nature which admits of no contradiction. The manner of life which is worthy of the Gospel must be impelled by the mind that was in Christ. The apostle therefore passed immediately to his next injunction, an examination of which reveals the value of the mind of Christ. There is to be the working out into visibility of that salvation which God wills and works within. The result of this will be, that in the midst of a crooked and perverse generation they will be seen as lights in the world. Thus the whole section on the mind of Christ is seen to be intimately connected with the one that deals with the manner of life worthy of the Gospel. The life, love-impulsed in obedience to the indwelling of Christ, and love-controlled in submission to the Divine inworking by the Spirit, is in itself a light dissipating darkness. He declared in conclusion that if these ideals be fulfilled, there will be cause for glorying in

the day of Christ, and therefore such as minister the Word may joy and rejoice, even though poured out as a drink-offering.

Immediately following is a passage in which he spoke of his hope of sending Timothy, and his determination to send Epaphroditus, in which the point of value is that of the principle of the apostle's selection of these messengers. Timothy is not among the number of those who seek their own. Epaphroditus he spoke of as "your messenger, and a minister to my need." He was to be sent back to help them, the apostle having noticed how he longed after them, and was troubled concerning them, because they had heard that he was sick.

Having appealed to the Philippian Christians to fulfil his joy, the apostle now urged them to rejoice. The ultimate attitude of life worthy of the Gospel in the impulse of the mind of Christ is that of rejoicing. Having definitely stated the duty, the apostle proceeded first to warn them of the peril that threatens joy, that of conformity to the material ceremonies from which they had escaped, and ultimately laid upon them their responsibility.

Between this warning against the peril, and declaration of responsibility, we have his great

autobiographical paragraph. This paragraph shows how he had lived in the midst of the things against which he warned them; and how, when apprehended of Christ, he turned from them to the attitude which he laid upon them as responsibilities. Thus the old story of his own experience becomes an illustration of how they might fulfil his injunction to rejoice. His past life was a remarkable one, in that it realized the possibilities of the old economy at their highest and best; but the vision of Christ was such that not by gradual elimination, or slow and tedious process, but immediately, he had counted all the things in which he had trusted as valueless. Turning to the positive side, he described the determination and devotion of his whole life to the one supreme object of apprehending that for which Christ had apprehended him.

Then follows his statement of the responsibility of those who are to fulfil the injunction to rejoice in the Lord. They are to walk by the same rule, that is, make progress, according to the principles already learned. He described the true attitude of the Christian, and in the midst of his description in a parenthesis for the sake of contrast, referred to those who were walking in such a way as to cause him sorrow. The true walk has as its motive

the consciousness of heavenly citizenship, and its direction is toward the goal of life, which is the completion of salvation at the advent of the Lord. Therefore they were to stand fast in the Lord.

C. EXHORTATION

The last division of the letter is occupied with exhortation, and is in harmony with all that has preceded it. The apostle first gave an illustration of the necessity for exhortation, and then showed the treatment of all such cases, finally revealing his perfect confidence in his children at Philippi.

The illustration is that afforded by the case of Euodia and Syntyche. Evidently there had been some difference between them, which was to be healed; and moreover, in all probability on account of this difference, they had been somewhat neglected by others in the fellowship. This neglect was to cease.

Whereas that which follows has a far wider application than the case of Euodia and Syntyche, that wider application is most clearly seen if we consider the teaching first, as it would touch this particular case. Differences are to be dealt with by rejoicing, forbearing, praying, the result being that the peace of God will guard the heart and the thought. The

peace of God is His quietness, His certainty based upon His infinite knowledge and unlimited power. All possibility of neglecting certain of the saints because of their failure is for evermore corrected, as the things of glory and of beauty, which the apostle lists, are thought upon. These things, moreover, they were to do, and the result would be that the God of peace would be with them.

Drawing to the conclusion of his letter, the apostle expressed thankfulness for the loving thought manifest in the saints of Philippi in their having ministered to his need. This expression called forth words which afford a revelation of the deepest experience of his life. He is able to be content in any circumstances through Christ. And yet again he expressed his gratification at their care of him, in order that he might tell them the deepest reason of his thankfulness. It was not that he had been enriched, but that their giving meant "fruit that increaseth to your account." His confidence for them was finally based upon the Divine provision for them, which he expressed in the great and gracious words "My God shall fulfil every need of yours according to His riches in glory in Christ Jesus." The doxology is a fitting expression of the experience of the Christian

as it has been revealed throughout the epistle. This prisoner of the Lord Jesus, recognizing his relationship to God, ascribed to Him the glory, and is thus seen to be superior to all the limitation of life which characterized his position. That ascription of glory, moreover, is "unto the ages of the ages," and thus the man who, as this letter reveals in its commencement, was living so much a day at a time that he did not know whether life or death awaited him on the morrow, was superior to all care on that account, because in Christ he stood in confident relation to the vast and unmeasured ages.

CONCLUSION

The final words are those of personal and tender salutation, followed by pronouncement of the single and inclusive benediction of the grace of the Lord Jesus Christ.

COLOSSIANS

CHRIST AND HIS CHURCH. MUTUAL FULNESS

18

COLOSSIANS

WE have no information concerning the founding of the Church at Colossæ, and it is probable that when this letter was written, Paul had not visited it. The occasion of the writing of the letter seems to have been that information had reached the apostle that false teachers were troubling the Church, attempting to supplement the Christian system by ascetic practices, and a doctrine concerning the intermediation of angels. The apostle combats these errors by declaring the absolute sufficiency of Christ. The epistle may therefore be described as a statement concerning the glory of Christ Who is the Head of the Church; and the consequent perfection of provision for the Church in Him.

This letter is, as to doctrine, correlative to that to the Ephesians. The Ephesian epistle deals with the glorious vocation of the Church in its union with the Head; the Colossian letter deals with the glory of the Head, as at the disposal of the Church. In this, the subject is that of the fulness of God in Christ, and the Church's participation in that fulness;

in that, the subject is that of the Church as the medium for the display of the glory of God in union with Christ. In dealing with his great theme the apostle first wrote of the glorious Christ and His Church; then of the Church and her glorious Christ, the first division being devoted to the subject of the Church's provision in Christ, and the second the Church's possession of Christ. The scheme of the epistle may thus be stated; Introduction (i. 1-8); The Glorious Christ and His Church; Provision (i. 9-ii. 5); the Church and Her Glorious Christ; Possession (ii. 6-iv. 6); Conclusion (iv. 7-18).

INTRODUCTION

After the usual introduction of himself as "an apostle . . . through the will of God," Paul declared to the Colossian Christians the gladness of his heart at the news which Epaphroditus had brought to him concerning them. The reasons of his thankfulness are, first their "faith in Christ Jesus"; second their "love . . . toward all the saints"; and third their "hope . . . laid up . . . in the heavens." The apostle indicated the connection between these essential graces of Christian character. Faith in Christ issues in love to the saints, and this sequence is consequent

upon the hope. In proportion as the heart is set upon the apprehension of all that for which Christ has apprehended the believer, faith is constant, and love profound.

A great carefulness of statement is evident in this letter. In both divisions the same method is followed. The systematic statement is preceded by an introductory word, and followed by a suitable application.

A. THE GLORIOUS CHRIST AND HIS CHURCH. PROVISION

The apostle introduced his subject by declaring the constancy of his prayer, then presented the glorious Christ, and the glorious Church, concluding with a statement of the reason of his writing.

The apostle was conscious that the supreme need of those to whom he wrote was that they might "be filled with the knowledge of His will," and that, in order that they might "walk worthily of the Lord." He was conscious of the absolutely perfect provision made for the saints in Christ, and his prayer merged into a declaration concerning it. Two words indicate the values of that provision—"delivered," "translated," that is, salvation out of, and into. The old forces which dominated the life, and made impossible the achievement of

good even when it was seen and admired, are no longer operative. From this slavery of darkness the saints have been delivered. They are brought into the "Kingdom of the Son of His love." Instead of the power of darkness there is now the authority of light. Instead of the thralldom of the forces that spoil there is now the dominance of the One Who saves and perfects.

All this leads to his declarations concerning the glorious Christ. He first dealt with the glories of His Person. These he set forth in three relationships, by an inclusive statement. His relation to God is that of "the Image of the invisible God." His relation to creation is that He is the originating Cause and the upholding Power thereof. His relation to the Church is that He is the Head. The whole truth is summarized in the sublime and awe-inspiring declaration that "it was the good pleasure of the Father that in Him should all the fulness dwell."

He then passed to a statement of the glorious purpose of His earthly mission. The extent of that purpose is the reconciliation of all things to God. In the fall of man, discord was introduced into the cosmos. The purpose of God is to restore the lost harmony by reconciling all things to Himself. The im-

mediate Agent of the restoration is Christ, and the method is that of the Cross. At the centre of the order to be reconciled is man, and the issue of his reconciliation is his presentation "holy . . . without blemish . . . un-reprovable."

The company of those redeemed constitutes the glorious Church, which is the Body of Christ. In dealing with this subject the apostle declared his joy in the fact that he had fellowship with Christ in the accomplishment of His purpose, and claimed the stewardship of the truth concerning the Church, and then dealt with it by referring to a threefold mystery. The first phase of the mystery is that of the Church itself, which is composed of Christian souls. The second phase of the mystery is that of the Christian in whom is Christ as the Hope of glory, and who is perfected in Christ. The final and deepest mystery is that of the Christ Himself. It is the mystery of the Incarnation, transcending all human apprehension, and yet demonstrated in the changed lives of those in whom Christ dwells, and to be manifested finally in the whole company of such as constitute the Church, which is the Body of Christ.

Taking this threefold mystery in the other order of statement, which is the order of the

Divine procedure, we have first the mystery of God, even Christ; second, the mystery of Christ in man, the Hope of glory; and finally, the mystery of the perfected Church, Christ fulfilled in His Body.

This division he concluded by declaring, that his reason for having so carefully stated this doctrine of Christ and the Church, is that the Colossian Christians may not be deluded with persuasiveness of speech. Though he was absent from them, he declared that he was with them in spirit, finding his joy in the steadfastness of their faith in Christ.

B. THE CHURCH AND HER GLORIOUS CHRIST. POSSESSION

The apostle introduced his subject by injunction and warning, and a general statement of truth; he then particularly declared the truth concerning the identification of the Church with Christ, and Christ's identification with the Church; concluding with a statement of the conditions upon which the saints are to possess their inheritance.

He first enjoined them that as they had received Christ the Lord they were to walk in Him, and solemnly warned them against any that would spoil them, ending his introduction by making the great central declarations

of the epistle, that all the fulness of the God-head bodily dwells in Christ, and that the saints are made full in Him.

In relation to Christ the believer stands in identification with His death, and with His resurrection. These facts are intimately connected with the glories of Christ dealt with in the earlier division of the letter. Union with the death of Christ means union with His purpose, that is, with His great work of reconciliation. Union with the resurrection of Christ means union with His Person, that is, with all the glories described. Thus, indeed, in Him the saints are made full, for they are reconciled through His death to the eternal order, and are equipped in His life for continued harmony therewith.

Immediately following this statement is a brief section dealing with the perils specially threatening the Church at Colossæ. It is evident that there were those who were attempting to bring believers into bondage to external observances, and the apostle urged them that they should allow no man to judge them in these matters. The other peril was that of false intermediation, and the consequent worship of angels, and he warned them against any such subservience, which is in itself false.

Returning to his teaching concerning the

identification of the believer with Christ, he showed the necessity for living in response to the twofold fact of union already dealt with. In view of identification with Christ in death, they were not to submit themselves to ordinances, because the whole fact of their relation to evil was conditioned within the fact of their death in Christ.

Being through death set free from bondage to the commandments of men, believers are in life brought into captivity to the authority of Christ, and the things of Christ. They are therefore to seek the things above, that is to say, the aspiration, the desire, the passion of the life is to harmonize with that of Christ. They are moreover to set their mind on these things. Thus the life of the Christian in union with Christ has to do with the things above. They create the activity, "seek the things"; they condition the aspiration, "set your mind on the things"; they constitute the anticipation, "Christ . . . shall be manifested . . . ye also."

The apostle then proceeded to show how Christ is identified with His Church in all the relationships of its present life. This discussion he introduced by a general statement as to responsibility. There must be answer to the fact of union in the putting to death of the

things of the earth. Of these there are two lists given, one dealing with sensuality, and the other with bitterness of spirit. The injunction to put these things to death is based upon the affirmation that they have put off the old man, and have put on the new. That which is a fact by faith, is to be made a fact in experience.

The responsibility is not merely the negative one, which consists in consent to identification in death; but also the positive one which consists of consent to identification in life. They are charged to put on all the things of the Christ life. They are moreover to let the peace of Christ rule, and the Word of Christ dwell in them. The final and inclusive word is "whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."

This general statement of responsibility is followed by practical injunctions, all of which show how Christ is identified with His people for the activities of the present life. These deal with the relationships between wives and husbands, children and fathers, servants and masters, all of them being set in the light of the supreme relationship to Christ.

This division of the letter closes with a statement of three matters of supreme impor-

tance in the life of the saint. The first has to do with prayer, which conditions the life in its relationship with God; the second has to do with the walk or behaviour of the believer; the last deals with speech, these conditioning life toward those that are without.

CONCLUSION

The conclusion is local and personal. To the church at Colossæ he recommended Tychicus and Onesimus, and sent messages from those who evidently were with him. It is interesting to notice three of these were Hebrews, and three were Gentiles. He then gave instructions concerning his letters. The final words have in them a touch of pathos. Taking the pen from the one to whom he had been dictating, he wrote words which indicate at once his sense of limitation, and his desire for sympathy, "Remember my bonds"; and ended with the simple benediction.

I THESSALONIANS

I. THESSALONIANS

CHRIST AND HIS ADVENT

INTRODUCTION	A THE WORK OF FAITH "YE TURNED" ii.	B THE LABOUR OF LOVE "TO SERVE" iii.—iv. 12	C THE PATIENCE OF HOPE "TO WAIT" iv. 13—v. 22	CONCLUSION v. 23-28
I. Salutation 1	I. The Work of Faith 1-12 "Ye turned." i. "Not vain." 1 ii. The Ministry producing. 2-12	I. The Labour of Love iii. 1-10 "To Serve." i. The Sending of Timothy 1-5 ii. The comforting Report. 6-8 iii. Thanksgiving and Prayer. 9-10	I. The Patience of Hope iv. 13-18 "To Wait." i. The "fallen asleep" at His Coming. 13-15 ii. The glorious Programme. 16-17 ii. The Injunction to comfort. 18	I. The Final Desire of Assurance 23-24
II. General Thanks-giving 2-10 i. The Reason of Thanks-giving. 2-3 a. "Work of Faith." 2-3 b. "Labour of Love." 2-3 c. "Patience of Hope." 2-3 ii. The Demonstration of the Reason. 4-9a iii. The Reason of the Demonstration. 9b-10 a. "Ye turned." 9b-10 b. "To serve." 9b-10 c. "To wait." 9b-10	II. The Labour of Love 13-16 "To serve." i. Reception of the Word. 13 ii. Service and Suffering. 14-16 III. The Patience of Hope 17-20 "To wait." i. The Separation 17-18 ii. The Advent. 19-20	II. The Patience of Hope iii. 11-13 "To wait." i. Separation. 11-12 ii. The Advent. 13 III. The Work of Faith iv. 1-12 "Ye turned." i. The Consequent Walk. Personal. 1-8 ii. Love of the Brethren. 9-10 iii. Toward them without. 11-12	II. The Work of Faith v. 1-11 "Ye turned." i. The Day of the Lord. 1-3 ii. "Ye Brethren." 4-11 III. The Labour of Love v. 12-22 "To Serve." i. Submission to Teachers 12-13a ii. Mutual Relationships. 13b-15 iii. General Injunctions. 16-22	II. Personal Words 25-28

I THESSALONIANS

THE church at Thessalonica was founded amidst great and active opposition. The apostle being "sent away" by the brethren on account of the state of tumult existing in the city, went to Beræa and Athens, and on to Corinth, from whence this first letter was written. It is evident that the time elapsing between his departure from Thessalonica and the writing of this epistle was very short, for he refers to "being bereaved of you for a season of an hour."

Paul's anxiety concerning the church in the midst of persecution had been so great that he had sent Timothy from Athens to find out their state. His return and report called forth this letter. These facts will help us to understand the nature of the epistle. It is intended to be a message of comfort and instruction to those who are in the midst of persecution. The method is that of stating what the attitudes of Christian life really are, and thereby revealing the secrets of strength under such circumstances. The epistle may thus be analyzed: Introduction (i.) ; the Work

of Faith, "Ye turned" (ii.); the Labour of Love, "To serve" (iii.-iv. 12); the Patience of Hope, "To wait" (iv. 13-v. 22); Conclusion (v. 23-28).

INTRODUCTION

In the salutation the apostle associated with himself Silvanus and Timothy, the former having been with him at Thessalonica at the time of the founding of the church; and the latter having been a special messenger to them, upon whose report the letter was based.

He then declared his thankfulness to God concerning them. The reason of this was his remembrance of three facts. These are the foundation-facts of Christian experience. The "work of faith" refers to belief of the Gospel; the "labour of love" refers to the activity of life after belief; the "patience of hope" refers to the attitude of waiting for the return of the Lord. The demonstration of the power of these facts he found in the memory of the way in which the Word came to them; in the fact that as the result of their reception of the Word they became imitators, and an example; and that consequently from them the Gospel sounded forth. Having thus declared his thanksgiving, and stated its reason, and given demonstration of the reason, he de-

clared that these results in demonstration followed upon the fact that they "turned . . . to serve . . . and to wait." The connection between this threefold final statement and the threefold reason of thanksgiving is intimate. The "work of faith" consisted in turning "unto God from idols"; the "labour of love" consists in serving "the living and the true God"; and the "patience of hope" is constituted by waiting "for His Son from heaven." Around this threefold fact of their Christian experience the whole epistle circles. In each division all the facts are recognized, while only one has special treatment.

A. THE WORK OF FAITH

In this first division the apostle laid special emphasis on the "work of faith" which demonstrated his own spiritual authority, referring to their "labour of love" and their "patience of hope."

It is evident that some of the Jews in Thessalonica had been discounting the apostle in his absence. In answer to such detraction he first went back to the days when under great stress he preached to them and they believed, thus claiming that their work of faith, their turning from idols, was the supreme proof of the authority and power of his ministry.

Their work of faith was not "in vain." The ministry producing it was characterized by boldness, by faithfulness, by tenderness, and by earnestness.

The demonstration of the apostle's authority was further emphasized by their "labour of love," the fact that they served the living and true God. Having received the Word, and worked the work of faith by the turning, they had treated it as the Word of God, and served even in suffering. Thus they had entered into fellowship with Him, and their fellow-believers in suffering. To serve the living and true God is a labour of love, that is to say, it is obedience to the law of love in the impulse of love, but it ever means more or less of suffering in the midst of those who are antagonistic to the revelation which God has made of His will through the Lord Jesus.

He finally referred to the great subject of the Lord's return, thus encouraging them in that "patience of hope" which consists in waiting for His Son from heaven. Loving them with a great love, earnestly desiring to see them, he was yet hindered by Satan, and for his own comfort and for theirs, he reminded them of that glorious hope of the Church, the coming of the Lord Jesus, to

which he looked forward for the one reward of all his toil, and pain, and suffering. That reward would consist in the presentation of these children of his ministry to Christ in the glory of His advent.

B. THE LABOUR OF LOVE

In this second division the apostle laid special emphasis upon the "labour of love," illuminating the dark day by reference to the "patience of hope," and exhorting them to continue steadfastly in the "work of faith."

Conscious of the strain under which the saints at Thessalonica were living, the apostle had sent Timothy to see how they fared, and he had brought a comforting report of their "faith" and "love." These words indicate two root-principles of the foundation-facts. Their work of turning from idols was the result of their faith. Their labour of serving the living God was the outcome of love. He thus rejoiced in that labour of love, which demonstrated the continuity of their work of faith.

In view of their loyalty to service in the power of love, the apostle again referred to that great light of hope, the coming Lord. He breathed out an earnest prayer that his way might be directed to them, and that they might abound in love. The purpose of both

petitions was that their hearts might be "unblamable in holiness . . . at the coming of our Lord Jesus with all His saints." Thus in the midst of their suffering he flashed upon them the light of that glorious moment when character will be perfected, and the strain and stress of the process pass into the perfect satisfaction of the glorious results.

He then turned to exhortation, urging his beloved children to be true to the attitudes of life assumed when they received the Word, and by the work of faith turned to God from idols. The first responsibility is that of personal purity. He charged them that the will of God for them was their sanctification, and that they should be in possession of their own lives in obedience to God, under the dominion of the Holy Spirit. He next indicated the true attitude of the brethren towards each other, as being that of love, charging them to abound more and more therein. Finally, he wrote of their attitude toward those that are without, urging them to live the life of quiet and honest toil, thus creating a testimony to the power of the Gospel to those outside.

C. THE PATIENCE OF HOPE

In the third division the apostle dealt specifically with the "patience of hope," showing

that their relationship to the coming of the Lord was created by the "work of faith," and again urging them to continuance in the "labour of love."

It is evident that some of the Thessalonian Christians had fallen on sleep, and those remaining were afraid that in some sense the departed ones had missed the realization of the glorious hope of the personal advent of Jesus. In order to correct that false impression the apostle dealt with the subject of the second advent in its relation to such as had fallen asleep. He first declared that these will take precedence of such as are alive at the advent, then in stately language he gave the programme of the advent, finally enjoining the sorrowing saints to comfort one another with these words.

It is important to notice that the next section opens with the word "But." When we come to the second epistle we shall see that this message of the apostle was misunderstood and misinterpreted, because a clear distinction was not drawn between things which the apostle treated as separate. Having written to them of the coming of the Lord, he declared that he had no need to write to them of times and seasons, or of the day of the Lord; their work of faith had brought them

into the position of "sons of light," and therefore they were to live in watchfulness and sobriety. The day of the Lord is to be a day of wrath. To it the saints are not appointed, but rather to salvation through our Lord Jesus Christ. Thus it is seen that the "work of faith," by which they turned from idols, is closely related to the "patience of hope," in which they waited for the Son.

In view of this glorious certainty of hope, he finally urged them to continue in the "labour of love," which consists in serving the living and true God. This they were to do by submission to the spiritual teachers who admonished them in the light of the glorious consummation, also by carefulness concerning mutual relationships through the admonishing of the disorderly, the encouraging of the faint-hearted, the supporting of the weak, and long-suffering toward all. A series of general injunctions ends this section.

CONCLUSION

In conclusion the apostle made a final declaration of desire and assurance concerning these Thessalonian Christians. His desire was that they might be sanctified wholly by the "God of peace Himself." He evidently had no fear or doubt in his heart as to the

issue, for, he made the glorious declaration, "Faithful is He that calleth you, Who will also do it."

Words wholly personal follow. Conscious of the difficulties of his position at Corinth, he sought an interest in their prayers. The last words are those of most significant benediction, their faith and love and hope all centred upon the Person of the Lord Jesus Christ. Through Him grace had been manifested for their salvation. In Him they stood in the grace which conditioned their service and their growth. At His coming the grace of the first epiphany would merge into the glory of the second. Thus the apostle in a benediction including faith and love and hope, committed them to the Lord Jesus Christ.

II THESSALONIANS

II. THESSALONIANS

CHRIST AND HIS ADVENT

INTRODUCTION <i>i. 1-5</i>	A CONSOLATION <i>i. 6-12</i>	B INSTRUCTION <i>ii. 1-12</i>	C EXHORTATION <i>ii. 13—iii. 15</i>	CONCLUSION <i>iii. 16-18</i>
	The Second Advent and their Tribulation	The Second Advent as to its Order.	The Second Advent and their present Duty	
I. Salutation 1-2	I. The Revelation of the Lord Jesus 1. 6-10 i. The Central Fact. Twofold Aspect. Rest to the Saints. Vengeance to the Evil. ii. The Union of the Saints with Him. The medium of Manifestation.	I. The Coming and the Day ii. 1-5 i. The Distinction. ii. The Signs of the coming of the Day. A falling away. Manifestation of man of Sin.	I. Chosen—Stand ii. 13-17 i. Chosen to Salvation. ii. Stand fast in the Truth.	I. Benedic- tion 16 The need. The Lord
II. Thanks- giving 3-5	II. The Prayer 1. 11-12 i. Its immediate Desires. ii. Its ultimate Desire.	II. Lawless- ness and the Lord Jesus ii. 6-12 i. The two Forces. Mystery of Lawlessness. One that restraineth. ii. The two revealings. The lawless one. The Lord Jesus.	II. Pray—Do iii. 1-5 i. "Pray for us." ii. Declaration of his confidence in them.	II. Saluta- tion 17
			III. Work iii. 6-15 i. The Apostolic example. Some neglecting their calling. ii. No work, no food! The mistaken one to be admonished as a brother.	III. The Bene- diction 18

II THESSALONIANS

THIS letter was evidently intended primarily to correct certain mistakes which the Thessalonians were making concerning the second advent; and thereby to strengthen them in the midst of their suffering, and recall some of them to devotion to present duty. Whether these mistakes arose from misinterpretation of his first letter, or from the influence of false teachers, is matter of small moment. In all probability both these elements had contributed to the result. It would almost seem as if some spurious letters, purporting to have come from the apostle, had been used in order to teach views of the second advent which were untrue.

The idea that the great day of the Lord, in which He would take vengeance on evil men, was approaching, was calculated to weaken their patience; and it had already rendered certain of them careless and unsettled in the matter of their daily calling. The letter, therefore, sets their tribulation in the light of the advent, by showing its true relation

thereto; corrects mistakes concerning the order of the advent; and urges them to devotion to duty. It may be divided thus: Introduction (i. 1-5); Consolation (i. 6-12); Instruction (ii. 1-12); Exhortation (ii. 13-iii. 15); Conclusion (iii. 16-18).

INTRODUCTION

Again the apostle associated Silvanus and Timothy with himself in the salutation. From this it would appear probable that the second letter followed the first quickly. The greeting is almost identical with that of the first. There is, however, the addition of the words "from God the Father and the Lord Jesus Christ" which he almost invariably used in subsequent letters.

He announced his thankfulness concerning them, giving a threefold reason—that of their present condition, the fact that they had been an argument for him, and the evidence of their patience. In dealing with their condition he did not refer to their hope. The two foundation facts dealt with in the earlier epistle are recognized, but the third is not mentioned. There is the most intimate inter-relationship between faith, love, and hope. Whenever one of these, from any reason, is weakened, sooner or later the others languish.

A. CONSOLATION

In order to the consolation of those who were troubled through misinterpretation of the truth of the second advent, the apostle first dealt with the subject of the revelation of the Lord Jesus, and then told them of his perpetual prayer for them.

In dealing with the subject of the revelation he declared that it is to be for a definite purpose, that of vengeance. The connection of the saints with that apocalypse is, first, rest at the appearing; and finally, that they are to constitute the medium through which all His glory will be manifested and marvelled at in the succeeding ages.

“To that end,” that is with such a consummation in view, the apostle prayed that God might count them worthy of such calling, fulfilling every desire and good work; the deepest desire of his heart being that at last in the fulness of inter-relation Christ may be glorified in them, and they in Christ.

B. INSTRUCTION

The apostle now made a clear statement of the order of events connected with the second advent of Jesus, in order to explain what he had already written, and to deliver them from

the confusion of ideas which was threatening to diminish their steadfastness by dimming their hope. He did this in two sections; in the first of which he showed the distinction between the coming, and the day; and in the second the relation between lawlessness and the Lord Jesus.

For "the coming of our Lord Jesus Christ" they were to wait, for it is to be the occasion of the gathering of the saints to Himself. The day of the Lord is not "just at hand," nor can it come until certain other matters have been accomplished. He warned them against confusing the hope of the parousia of Jesus with the fact of His manifestation to men, whereby shall be ushered in the day of the Lord.

Having thus referred to the day of the Lord, and to that revealing of the man of sin which is to precede it, the apostle described the present condition of affairs, and traced them toward the great crisis. Two forces are in conflict, "the mystery of lawlessness," and the "One that restraineth." The former is at work like leaven, fermenting, corrupting, and the manifestations of its presence are everywhere. The latter, as salt and light, prevents the spread of corruption, and utter darkness. This conflict is for a season. At the coming of Jesus the "One that restraineth" will be taken

away, and "the mystery of lawlessness" will reveal itself in a person. In the day of the Lord, by the revelation of Jesus, the lawless one will be destroyed.

C. EXHORTATION

The last division is one pre-eminently of exhortation, in which he first described their position, and urged them to stand, then asked their prayer, and finally insisted upon the importance of work.

They were chosen to salvation, that is, ultimately, "to the obtaining of the glory of our Lord Jesus Christ." He charged them therefore to stand fast, and hold the traditions. Thus he warned them against allowing any part of the foundation-truths at first declared to be forgotten, or to cease to have their proper influence upon their lives.

The appeal to them to pray for him and his work reveals how his heart was burdened and exercised about the work at Corinth and in other cities. Again he affirmed his confidence in them, and expressed hope for their continued patience.

The last section of this division is emphatic to the verge of severity. The apostle was dealing with a material evidence of weakness, and his words ring with authority, and admit of no

possible manner of misconstruction. There were some in Thessalonica who were neglecting their lawful earthly calling, and had become chargeable to others, largely through misunderstanding of the doctrine of the second advent. This was wholly wrong, and contrary to the true meaning and intention of the hope of the advent. This the apostle urged upon their attention by the significant fact that, when he ministered the Word to them, he did not withdraw himself from the ordinary avocation of his daily life. The matter was so serious that he charged those who were loyal to withdraw themselves from those who walked disorderly. In further enforcement the apostle laid down a great principle of life. "If any man will not work, neither let him eat." This is drastic and final. Any view of the advent, or, indeed, any view of life, which makes work distasteful, and causes its neglect, ought to, and must stay all food supplies. Again he charged them that, if any man disregarded these injunctions, they were to have no company with him.

CONCLUSION

The letter closes with words of tender desire on their behalf. He did not forget their troublous circumstances, and supremely de-

sired peace for them. Peace, however, for him, was only associated with the Lordship of Jesus, Whom he here spoke of as "the Lord of Peace," and Whose presence will assure them that blessing.

A personal salutation, and the apostle's declaration that his signature is guarantee of the genuineness of his writing, was for their safeguarding against spurious communications, such as had caused them trouble in the matter of the advent.

There is the addition of one little word to the final benediction as compared with its form in the first epistle. It is the word "all." Does not the apostle here take in the disorderly as well, and so reveal the greatness of his heart and love for them?

I TIMOTHY

I. TIMOTHY

CHRIST AND HIS MINISTER

INTRODUCTION <i>i. 1-2</i>	A TIMOTHY'S CHARGE— THE CHURCH <i>i. 3—iii.</i>	B CHARGE TO TIMOTHY— THE MINISTRY <i>iv.—vi. 16</i>	CONCLUSION <i>vi. 17-21</i>
I. Paul's Introduction of himself 1 A Declaration of Authority II. Paul's Greeting to Timothy 2 A Revelation of Tenderness	I. The Church and Man. Her Gospel 1. 3-20 i. The Gospel 3-11 ii. Experimental Illustration 12-17 iii. Timothy Charged and Warned 18-20 II. The Church and God. Her Intercession. II. i. Common Prayer 1-7 ii. The Worshippers 8-15 III. The Church Herself. Her Officers and Office III. i. Her Officers 1-13 <i>a. The Bishop 1-7</i> <i>b. Deacons 8-13</i> ii. Her Office 14-16 <i>a. The Depository of Truth 14-15</i> <i>b. The Truth Deposited 16</i>	I. His Duty toward the Truth IV. i. The Perils of Spurious Pietism 1-3 ii. The Breadth of true Godliness to be declared by Timothy as Corrective 4-9 iii. The Strength in which he is to do this 10-16 II. His Duty toward his Flock V.—VI. 2 i. Men V. 1 ii. Women " " iii. Widows 3-16 iv. Bishops 17-22 (Personal Parenthesis V. 23-25) v. Servants VI. 1-2 III. His Duty toward Himself VI. 3-16 i. The Manner and the Method of the False Teachers 3-10 ii. Timothy's Duty by Contrast 11-16	I. Postscript 17-19 II. Summing up 20-21 a III. Benediction 21 b

I TIMOTHY

THE subject of Paul's association with Timothy is very full of interest, and of beauty. It is the story of a sacred and beautiful comradeship in Christ between an old and a young man. The apostle's references to Eunice and Lois would suggest a long acquaintance with them; and from the fact that Lystra is not far from Tarsus it has been conjectured that these women had been influenced by the apostle during the early days of his Christian life in which he lived there, before Barnabas sought him and brought him to Antioch. The first recorded visit to Lystra ended in the terrible stoning of the apostle, when he seemed to be dead. Almost immediately he returned to confirm the disciples. In all probability the boy Timothy was led to Christ then, for Paul speaks of him as his son in the faith, and on the occasion of his next visit Timothy is a disciple, "well reported of by the brethren."

It was at this time that the apostle officially set him apart to the work of the ministry, and from that time onward he shared his journey-

ings and helped him in his work. Near the end of the life of Paul, certain conditions obtaining in the church at Ephesus made it necessary that some one should be stationed there, having apostolic authority to set things in order. To this work Timothy was assigned. Paul's supreme passion was ever that of the well-being of the Church as "the pillar and ground of the truth," and he parted from Timothy, sacrificing his own personal comfort, as many tender touches reveal, in order that the church at Ephesus might be cared for.

This epistle was sent to Timothy at Ephesus, and contains such instructions as are necessary to fit him for the work he has to do. It may broadly be divided thus; Introduction (i. 1, 2); Timothy's Charge, the Church (i. 3-iii. 16); Charge to Timothy, the Ministry (iv.-vi. 16); Conclusion (vi. 17-21).

INTRODUCTION

In the apostolic salutation two elements are revealed which characterize the whole epistle, those namely of authority and tenderness. Paul's introduction of himself is a declaration of authority. In order to the proper government of the church there must be duly constituted authority, and this is traced and set in its true relation. Paul's greeting to

Timothy is a revelation of tenderness in his form of address, "My true child in faith"; and in the words of actual salutation, "Grace, mercy, peace."

A. TIMOTHY'S CHARGE. THE CHURCH

Through all the personal and local values of this section there may be discovered the apostolic conceptions of the Church itself, and these constitute the bases of interpretation. The apostle first had in mind the Church and man, her Gospel; then the Church and God, her intercession; finally the Church herself, her office and officers.

The Church's Gospel is the Gospel of "the blessed God," and therefore Timothy is to safeguard it against any different doctrine. The law is good, but it is for the lawless. All the things of evil, against which it protests, are absent in the lives of those obedient to sound doctrine. The power of the Gospel is illustrated by an experimental passage in which he confessed the sin of the past, triumphed in the grace which overcame it, and claimed the service resulting. All ended in a great song of praise. Timothy is charged to "war the good warfare," which means a great deal more than fighting the good fight of faith in personal life. The words convey the

thought of a campaign, and include all the responsibilities of the officer in command. He is to engage in the warfare, remembering the prophecies uttered concerning him, and holding faith in a good conscience. The apostle emphasized the urgency of his charge by words of warning, in which he cited instances of those who had failed.

The Church is not only called to proclaim to men the evangel of God, but to plead with God the cause of men. The apostle exhorted to the exercise of this function, which he described by the use of words covering the whole ground, "supplications, prayers, intercessions, thanksgivings." He then named the subjects of prayer, declared its warrant, and insisted that those who prayed should be clean in conduct, and strong in character. The subject of the public assemblies of the church in Ephesus was evidently in the mind of the apostle as he described the demeanour and position of women.

In order to the proclamation of the evangel, and the exercise of intercession, the church itself must be properly governed, and recognize the true meaning of her existence. Turning to the subject of government, the apostle dealt with two orders, bishops and deacons. The bishop is an overseer—that is, one whose duty

it is to watch over the flock, and know them, to become acquainted with their condition and their needs. After declaring the excellence of the office, he proceeded to describe the qualifications necessary for its fulfilment. The picture is that of a perfectly balanced life, neither given to excess in any direction, nor ascetic. The office of the deacon was not inferior, but different. It was complementary and co-operative. In a description of the qualifications therefore for this work the apostle was as careful as when dealing with the calling of the bishop. He also recognized the possible necessity of appointing women to the office, under certain circumstances; and in a few words defined their qualifications, showing them to be practically the same as those for men.

All this leads to the final declaration of this first division, which is a remarkable and singularly beautiful description of the Church and her purpose. She is the house of God, and moreover, the pillar and ground of the truth—that is, the institution which upholds and manifests truth in the sight of all. This led the apostle further, and he declared what that truth was which the Church supports and reveals.

B. CHARGE TO TIMOTHY. THE MINISTRY

Having thus dealt with the Church as the charge committed to Timothy, the apostle charged Timothy as to how he was to fulfil his responsibility; and dealt with his duty toward the truth, his duty toward his flock, and his duty toward himself.

With regard to the first, Paul first definitely and solemnly warned him of an approaching danger. There would be a decline in faith consequent upon ascetic practices. The corrective consists in a declaration of the breadth of true godliness, which takes in life as a whole; both in its present and future realizations. Godliness does not starve any life, does not produce any crippling of the powers, has nothing to do with limitation. The secrets of strength for those who are called upon to defend the truth against error are next set forth. Hope is to be set on God. The teacher must be such a man as to carry conviction and command respect. In order to this, he must give himself to reading, exhortation, teaching, which words here undoubtedly all refer to the public work, and their combination suggests the true type of preaching. Again, in order to such public ministry there must be the cultivation of the gift, and then

earnest devotion to the things to be declared. This is expressed in the charge, "give thyself wholly to them." No man gifted for the ministry can afford to devote himself, giving part of his strength of body or of mind, to other things. So sacred and so spacious is the glorious work, that it demands the whole man. The general attitude therefore is expressed in the language, "Take heed to thyself, and to thy teaching." That is the duty of the preacher to truth, first the answer of his own life to its claims, and then the teaching of it to others.

The next section deals with the duty of the minister to his flock. His demeanour toward men and women is described. The large section devoted to widows indicates the local conditions and dangers. Elders in the church are to be held in honour, and provided for. If an elder is found guilty of sin, his public position demands public reproof, for the sake of the maintenance of a general discipline. The responsibility in this connection is so great that the apostle solemnly charged Timothy as to how he is to act in the light of God, of Jesus Christ, and the elect angels. At this point in the letter there occurs a personal parenthesis; in all probability on a subject occurring to his mind at the moment, and dealt with

immediately lest it should be forgotten. The last injunction of the apostle concerning Timothy's duty toward his flock indicated the line of his teaching of those Christian slaves who were members thereof. Those who serve unbelieving masters are to let their service be a testimony to the profession they make. Those who serve Christian masters are not to presume upon their spiritual relation to such as a reason for the neglect of duty. They are rather to serve all the more zealously, out of love and respect.

The apostle now reverted to the prime occasion of Timothy's appointment to Ephesus, that namely of the false teachers. His reference to this consisted of a scathing description of them, and a startling revelation of the real reason of their action. This prepared the way for his dealing with Timothy's duty toward himself. The apostolic form of address here recognized the character of Timothy, "O man of God." His charge to him was three-fold: he was to flee, to follow, to fight. The young ambassador of the Cross is placed between the sad and sorrowful Jesus testifying to truth in the court of the Roman governor, and the glorious Person of the manifested King at the day of His advent.

CONCLUSION

The conclusion seems to be of the nature of a postscript. The final charge to Timothy had brought to the mind of the apostle the perils which threatened all those who were rich in this world, and for their sakes he described the true attitude of a Christian man. The letter closes in an outburst of personal appeal which seems to gather within itself all the varied tones of what had already been written—personal tenderness, apostolic authority, a great sense of wrong being done to truth, and consequent anger, with tremendous urgency in the special charge. Positive responsibility is that he guard the deposit; and negative that he turn away from the things which oppose. The brief final benediction is full of comfort. For such responsibilities as rested upon this man, how much was needed of the full grace of God; and there need be no anxiety, no panic, for that grace is ever the portion of such as are appointed to responsibility.

II TIMOTHY

II. TIMOTHY

CHRIST AND HIS MINISTER

INTRODUCTION <i>i. 1-5</i>	A PERSONAL RESPONSIBILITY <i>i. 6-ii. 13</i>	B CHURCH RESPONSIBILITY <i>ii. 14-iii. 13</i>	C TRUTH RESPONSIBILITY <i>iii. 14-iv. 5</i>	CONCLUSION <i>iv. 6-22</i>
I. Personal Introduction 1	I. Gifts 1. 6-18 i. The Injunction. 6-8 ii. The Incentives. 9-18	I. Present Perils and Duties ii. 14-26 i. The Workman and the Destroyers. 14-19 ii. The Lord's Servant. 20-26	I. The Scriptures and their Value iii. 14-17 i. "Abide." 14 ii. The Value of the Writings. 15-16 iii. The Purpose of Abiding. 17	I. Paul's final Attitudes iv. 6-18 i. As to his Ministry. 6-8 ii. As to his Associates. 9-13 iii. As to his Enemies. 14-18
II. Greeting to Timothy 2				
III. Thanksgiving 3-5	II. Grace ii. 1-13 i. The Injunctions. 1-6 ii. The Incentives. 7-13	II. The Coming Troubles iii. 1-13 i. Description. 1-9 ii. Paul's Experience. 10-13	II. The Final Charge iv. 1-5 i. His Work. 1-4 ii. His Character. 5	II. The Last Salutation 19-22

II TIMOTHY

THIS second letter to Timothy was also written from prison, and in all likelihood followed the first within a very few months. It is evidently a sequel to it. The troubles in the church were the same as those referred to before, and the charge to Timothy was of the same kind. The note of apostolic urgency seems to be accentuated. It is evident that Paul wrote again under a threefold consciousness. He was conscious of his own approaching departure. He recognized the evil existing in the church at Ephesus, and forecast the terrible days that are coming. He was, moreover, most acutely conscious of the grave responsibility resting on Timothy. In the light of the first two facts—his departure and the evil days at hand—he addressed himself to Timothy concerning his responsibility.

The epistle is consequently almost exclusively personal. His heart was set on this child of his own labour with solicitous anxiety, that he in turn might be faithful to

his opportunity, both for his own sake, and for the sake of the truth.

The letter is intensely interesting as the last of Paul's writings, and as revealing the true attitude of the minister in days of declension and peril. The letter may be divided thus; Introduction (i. 1-5), Personal Responsibility (i. 6-ii. 13); Church Responsibility (ii. 14-iii. 13); Truth Responsibility (iii. 14-iv. 5); Conclusion (iv. 6-22).

INTRODUCTION

In this introduction there are two phrases differing from those used in the first letter. He described his apostleship as being "according to the promise of the life which is in Christ Jesus." This is particularly suited to this letter, which was intended to strengthen Timothy in view of his difficult work. He called Timothy his beloved child, and thus expressed a growing tenderness for him. The passage of thanksgiving breathes the very spirit of this affection.

A. PERSONAL RESPONSIBILITY

The subject of Timothy's personal responsibility the apostle dealt with first as to gifts, and secondly as to grace.

He first laid two injunctions upon him to "stir up the gift," and not to be ashamed of

the testimony. The gift bestowed upon him was that of capacity for oversight, and was characterized by power, love, and discipline. This twofold injunction is emphasized by a twofold incentive, that namely of the greatness of the Gospel committed as a deposit, and of Paul's experience and convictions in relation to the responsibility of the ministry. The discussion of these is followed by an injunction, including a question of government and courage, and the paragraph ends with examples of those who failed, and of one who has been true.

Continuing, the apostle came to the subject of grace, and again there are two injunctions, "Be strengthened in the grace," "suffer hardship," the latter being illustrated by the soldier who is loyal to a king, the athlete who observes the conditions, and the husbandman who labours and waits. Here again the apostle passed from injunctions to incentives, and the first is expressed in the comprehensive words, "Remember Jesus Christ." This command recognized the limitations of human life, and called to definite acts and seasons of meditation. The apostle then passed to a lower level of incentive, that of his own experience, yet this would have special weight with Timothy, the child of his love. Paul's

suffering is declared in the words, "I suffer hardship unto bonds, as a malefactor." His confidence flames out in the declaration, "The word of God is not bound." Turning finally from the supreme example of Jesus, and his own corroborative evidence of the possibility of triumph in service over suffering, the apostle quoted one "faithful saying," which at once set the principles of responsibility clearly before the mind. The foundation principle is that of identification with Jesus in death and resurrection, and the whole experience of Christian service is described in the words, "If we endure, we shall also reign with Him." To understand these things is to feel the force of the warnings, "If we shall deny Him, He also will deny us."

B. CHURCH RESPONSIBILITY

In charging Timothy as to his responsibility concerning the church, the apostle dealt with the perils and duties then present, and with the coming troubles.

His first duty to the church was that of the exercise of his gift, and the apostle's instruction gathered round the threefold thought contained in the description of the spirit of the gift already stated. Placing the workman into contrast with the destroyers, he was to

exercise power. This exercise was made necessary by the presence of those who were disputing about words, and indulging in "profane babblings." He was, moreover, to exercise his gift in the spirit of love, but in the definite administration of discipline. In order to all this he must himself flee aspirations and desires which are self-centred, follow the truth, and refuse questions likely to engender strife.

The apostle then turned aside to give Timothy a distinct foretelling of coming trouble. Even more trying times would come than those in the midst of which Timothy was then exercising his ministry, days characterized by "holding a form of godliness, but having denied the power thereof." In view of these coming troubles the apostle wrote of his own manner of life in order to prepare Timothy. He had passed through all manner of suffering, but always, through the strength and faithfulness of his Lord, unto victory.

C. TRUTH RESPONSIBILITY

Paul now turned to the question of Timothy's responsibility concerning the truth, dealing first with the Scriptures themselves, and then uttering his final charge. One word indicates the personal responsibility, and that

is "abide." The words which indicate the values of the Scriptures are evidently carefully chosen: "teaching, reproof, correction, instruction." Their purpose is the making complete of the man of God in order that he may be prepared for his work.

His final charge had to do first with his work. The incentives are those of the final testing, and the very perils in the midst of which he laboured. His work is stated in four words, "preach, reprove, rebuke, exhort," which exactly correspond to the values of the Scriptures already declared. Moreover, the measure in which he will be able to use the Word influentially for the edification of others, is the measure in which he himself is established in character and conduct thereby.

CONCLUSION

In this conclusion we have in all probability the last written words of Paul preserved to us, and they declare his own final attitude as to his own ministry, as to his associates, as to his enemies. The final salutations are followed by the words "grace be with you." The one great theme of all Paul's preaching and teaching had been that of grace, and therefore this brief sentence forms a most fitting conclusion to the things he has written.

TITUS

TITUS

CHRIST AND HIS MINISTER

INTRODUCTION <i>i. 1-4</i>	A CHURCH GOVERNMENT <i>i. 5-16</i>	B CHURCH BEHAVIOUR <i>ii.</i>	C CHURCH AND STATE <i>iii. 1-11</i>	CONCLUSION <i>iii. 12-15</i>
I. Personal Intro- duction 1-3 Divine authority.	I. The Office i. Elders. ii. Bishops (Comp. 5 and 7)	I. The Precepts ii. 1-10 i. Aged Men. 1-2 ii. Aged Women. 3 iii. Young Women. 4-5 iv. Young Men. 6-8 v. Servants. 9, 10	I. The Church's Duty iii. 1-2	I. Personal 12
II. Address to Titus 4	II. The Functions i. God's Steward. 7 ii. The Teacher. 9 III. The Character i. Blameless in family. 6 ii. Blameless personally. 7-8 iii. Blameless in doctrine. 9 (Parenthesis Local Reason for the Instruc- tion 10-16)	II. The Power ii. 11-15 i. The two Epiphanies. 11-13 ii. The Gift and its Purpose. 14-15	II. The Church's Impulse iii. 3-7 III. The Method of Reall- ization iii. 8-11	II. Zenas and Apollous 13 III. Post- script 14 IV. Valua- tion and Bene- diction 15

TITUS

IT is a remarkable fact that Titus is not mentioned in the Acts of the Apostles. All we know of him we gather from the writings of Paul. From the present letter we learn that he was a convert of the apostle. From the letter to the Galatians we learn that he was a Greek. In the second letter to the Corinthians there are sundry references to him. He met Paul in Macedonia, and gave him an account of the effect produced by his first letter to Corinth. He voluntarily undertook the completing of the collections for the saints at Jerusalem. Paul speaks of him as a partner and fellow-worker. He was sent to Corinth to make collections for the poor saints at Jerusalem. Finally, Paul declares his confidence in him.

The present epistle finds him in Crete for a temporary sojourn, having a definite purpose. His stay there was to be short. There is uncertainty as to the foundation of the churches in Crete. Most probably they were the direct results of the day of Pentecost. Christian

doctrine had been corrupted by Judaizing teachers. This, taken together with the natural characteristics of the Cretans, had brought about a state of disorder. Titus was sent to set things in order, and this letter contains his instructions. The epistle may be divided in the following way; Introduction (i. 1-4); Church Government (i. 5-16); Church Behaviour (ii.); Church and State (iii. 1-11); Conclusion (iii. 12-15).

INTRODUCTION

Paul described himself first by the fundamental and inclusive truth, as the "bond-servant of God." His definition of apostleship follows, and is full and remarkable. He was an apostle "according to the faith of God's elect," that is to say, all his ministry was exercised within the limits of that faith. Its strength is indicated in the words, "in hope of eternal life." His salutation of Titus as "my true child after a common faith" suggests relationship in that which conditioned the relationship and apostleship of Paul.

A. CHURCH GOVERNMENT

The chief business of Titus in Crete was that of setting the church in order, and the

apostle first discussed the true form of government as to its office, its functions, its character.

The office is that of the elder, which is coincident with that of the bishop. The function of the elder is declared to be that of a steward, which suggests general oversight, and management of the affairs of the household. The fulfilment of this will be realized by a recognition of the fact that he is a teacher. The function of the bishop, therefore, is not that of making laws and regulations, but that of interpreting the will of God as revealed in the sound doctrine, and insisting upon obedience. Only men of character are to be appointed to such office, and the apostle described the character as that of a threefold blamelessness. The bishop must be blameless in family life, blameless personally, blameless in doctrine.

The immediate reason for the work of Titus in Crete was that of the presence there of Judaizing teachers, who for filthy lucre's sake were perverting the truth, and working havoc in whole houses. His method, therefore, would necessarily be that of severity. He was to reprove them sharply. The reason of the severity, however, is here, as always, that the highest purposes of love may be realized.

B. CHURCH BEHAVIOUR

In showing what the behaviour of the Church of God should be, the apostle first laid down particular precepts, and then declared the power in which it would be possible to obey. The behaviour is to be such as befits sound doctrine, and he made application of this to the aged men and aged women, to the young women and young men, and finally to servants. It was of these last that he declared, "that they may adorn the doctrine of God our Saviour in all things," thus revealing the fact that the more difficult the circumstances in which Christian life is to be lived, the greater is the opportunity for revealing to the world the graciousness and glory of the government.

If these are the commandments laid upon the members of the Church, he proceeded to show that it is possible to obey them because of the resources at the disposal of every Christian. In a passage of singular beauty and power he declared the fourfold value of the grace of God. That grace had its epiphany at the first advent of Jesus. It first brings salvation; then teaches; next through the result produced by teaching, denies ungodliness and worldly lusts; and throughout all these it

directs the eyes of the saint toward the advent of glory. Thus the two advents are referred to. The first was the occasion of the epiphany of grace. The second will be the occasion of the epiphany of glory. In order to obey the precepts it is necessary to live in the light of the twofold relation to the advent of grace and the advent of glory. This description of the power of grace merges into a statement concerning the work of Christ through which the grace of God has become operative in the need of man.

C. CHURCH AND STATE

The final division, called forth by local circumstances, nevertheless clearly reveals the apostle's conception of the relation between Church and State. This he dealt with by declaring the Church's duty, the Church's impulse, and showing the method of realization.

The duty of the Church is first that of subjection to the authorities, secondly readiness to every good work, thirdly freedom from all evil speech, and finally the maintenance toward all men of the attitude of gentleness and meekness. The presence of such persons in any State is a positive benefit conferred. The multiplication of such lives serves to

strengthen and establish the life and order of any nation.

There are certain facts which, being remembered, will contribute to the fulfilment of these ideals of life and conduct, in relation to the State. The first is that they should remember their own past; the second is that they should remember the Divine grace whereby the change has been wrought in them; and finally, they should recognize what is the value of their present position of life. This threefold memory of what we were, of how the change has been wrought, and of what we are, will serve ever to create the spirit of subjection to authority, when that authority does not conflict with submission to the will of God, will equip us for all honesty of toil, will silence all evil speech, and will generate an unceasing passion toward those that are without.

For the realization of these ideals of life by the local church Titus, as appointed to oversight, is held responsible. He is to fulfil his office as steward of God by the declaration of that which is profitable, by the shunning of all that is unprofitable, and by the persistent maintenance of discipline.

CONCLUSION

The conclusion of this epistle shows that it was written at an earlier date than that to Timothy, for the apostle was evidently at liberty, and choosing his own place of winter residence. He then dealt with matters of local significance, and closed with a benediction which harmonizes with his opening salutation. For the fulfilment of his work as steward of the house of God, and for the Church's submission to his direction, grace is needed and supplied.

PHILEMON

PHILEMON

CHRIST AND SOCIAL RELATIONSHIPS

INTRODUCTION <i>1-3</i>	A THE APPROACH <i>4-7</i>	B THE ARGUMENT <i>8-16</i>	C THE APPEAL <i>17-21</i>	CONCLUSION <i>22-25</i>
I. To Philemon	I. Thanks- giving for Phile- mon's Love	I. Paul Intro- duces his Subject by Intro- ducing himself <i>8-9</i>	I. Direct "Receive him as myself."	I. "Prepare me a Lodging"
II. Also the Church	II. Thanks- giving for Phile- mon's Faith	II. Paul strength- ens his Argument by Refer- ences to Onesimus <i>10-16</i>	II. I. O. U. III. U. O. Me IV. Confidence	II. Saluta- tion III. Benedic- tion

PHILEMON

THIS letter is of a purely personal nature. Its right to a place in the canon was called in question in the fourth century on the ground that its manner and content were beneath the dignity of the apostle. This opinion was surely the result of superficial examination, as, while it is perfectly true that the matter dealt with is of a personal and private nature, yet the whole method of dealing with it is a radiant revelation of the application of Christian principle to matters of individual life and social relationship.

After the introduction (vers. 1-3) the letter falls into three divisions; the Approach (vers. 4-7); the Argument (vers. 8-16); the Appeal (vers. 17-21); with a Conclusion (vers. 22-25).

INTRODUCTION

While the letter is addressed to Philemon, the apostle includes the members of his household, and the whole Church. The reason for this is, evidently, that upon the new social relationships existing among the members of the

Christian Church, Paul is about to base his appeal on behalf of Onesimus.

A. THE APPROACH

After the usual salutation of grace and peace the apostle proceeded to declare his thankfulness for all he heard of the love and faith of Philemon. It is to be carefully noted that this love and faith was described as being "toward the Lord Jesus, and toward all the saints." He prayed for him that the fellowship of his faith might be effectual, and declared how much joy and comfort he had in the knowledge of the fact that the saints had been refreshed by Philemon. All this constituted a method of approach to the argument upon which he based the specific appeal which was the principal purpose of the writing of the letter.

B. THE ARGUMENT

The first movement in the apostle's argument was that of the introduction of himself. He declared that although he had full authority to command Philemon as to what befitted his profession of Christianity, he did not choose to do so. He chose rather to appeal to him upon the basis of his love. Setting aside his official authority, he set up the

authority of their mutual love. Very tender, and full of the most sacred art, was his reference to himself as "the aged," and "a prisoner of Jesus Christ." It would have been very difficult for Philemon to have refused compliance with anything requested by one who was so highly esteemed and tenderly loved in the faith, especially in view of the fact that he was bowed beneath the weight of years, approaching the end of his life and ministry, and withal a prisoner bound in chains for the sake of the Gospel. Thus the apostle would capture him by this introduction of himself.

He then adopted a new method of argument by the way in which he referred to Onesimus. This man, a slave of Philemon, had run away from his master, and the most probable attitude of Philemon toward him would be that of a perfectly just anger. Of course, in reading this story the men must be measured by the standards of their own age. The more perfect light in which we are now living, and which makes the holding of slaves impossible, was then only beginning to break through the darkness, and its meaning was not perfectly apprehended. Therefore it was that Paul introduced the name of the runaway in the way in which he did, referring to him as "my child, whom I have begotten in my bonds." From

these words it is evident that in some way Onesimus had come under the influence of Paul, and had been brought to Christ thereby. Reference to his relationship to Philemon immediately followed, but was introduced with a touch of playful humour; for the word Onesimus means profitable, and when the apostle wrote, "who once was unprofitable to thee, but now is profitable to thee and me," he was indulging in a play upon words.

C. THE APPEAL

At last the apostle reached the appeal. He asked Philemon to receive Onesimus as though he were receiving Paul himself. Seeing that there might be some difficulty in the way, the apostle made himself responsible for any debt which Onesimus owed Philemon, gently reminding the latter that he owed himself to Paul. He finally declared his confidence that Philemon would do as he asked, and even beyond.

CONCLUSION

Finally, the apostle expressed his hope that he would be able to visit Philemon; requested that a lodging should be prepared for him; sent salutations; and pronounced the benediction.

HEBREWS

INTRODUCTION	A THE ARGUMENT FOUNDATIONS OF FAITH	B THE APPEAL FRUITFULNESS OF FAITH	CONCLUSION
<i>i. 1-2a.</i>	<i>i. 2b.-x. 37</i>	<i>x. 38-xii.</i>	<i>xiii.</i>
I. Unargued Truth	I. Superiority of the Speech of the Son 1. 2b.-vii.	I. The Witnesses x. 38-xii. 3	I. Closing Injunctions 1-17
i. God	i. Superior to Angels. <i>i. 2b.-ii.</i> (The Book of Genesis.) Exhortation and Warning. <i>i. 1-4</i>	i. The Old Economy. A Cloud of Witnesses. <i>x. 38-xi.</i>	i. Conduct of Faith. <i>1-6</i>
ii. God speaks.	ii. Superior to Leaders. <i>iii.-iv. 13</i> (The Books of Exodus and Joshua.) <i>a. Moses. iii. 1-6</i> Exhortation and Warning. <i>iii. 7-iv. 7</i> <i>b. Joshua. iv. 8-10</i> Exhortation and Warning. <i>iv. 11-13</i>	ii. The New Economy. The One Witness. <i>xii. 1-3</i>	ii. Anchorage of Faith. <i>7-9</i>
	iii. Superior to Priesthood. <i>iv. 14-vii.</i> (The Book of Leviticus.) <i>a. Aaronic. iv. 14-v. 10</i> Exhortation and Warning. <i>v. 11-vi. 12</i> <i>b. Levitic. vi. 13-vii. 28</i>		iii. Worship of Faith. <i>10-15</i>
II. The Two Economies	II. Superiority of Consequent Relationships viii.-x. 37	II. The Great Appeal xii. 4-29	II. Personal Conclusion 18-25
i. "Of old time."	i. The Better Covenant. <i>viii.</i>	i. The Perils. <i>4-17</i> <i>a. Failure to respond to Chastening. 4-13</i> <i>b. Falling short of the Grace of God. 14-17</i>	
ii. "At the end of these days."	ii. The Better Worship. <i>ix.-x. 18</i> iii. The Better Fellowship. <i>x. 19-25</i> Exhortation and Warning. <i>x. 26-37</i>	ii. The Encouragement. <i>18-24</i> <i>a. The Old. Terror and Majesty. 18-21</i> <i>b. The New. Tenderness and Mercy. 22-24</i> iii. The Appeal. <i>25-29</i> <i>a. "See that ye refuse not...for." 25-27</i> <i>b. "Let us have grace...for." 28-29</i>	

HEBREWS

THERE is great uncertainty as to the authorship of this treatise. Into the discussion we do not propose to enter. Its main subject is that of the superiority of the revelation of God in Christ to all that had preceded it. This is dealt with in order that the faith of Hebrew Christians may be established. For the strengthening of that faith the writer laid bare the foundations, and described the fruitfulness. Its purpose is to show the hopelessness of those guilty of apostasy from Christ, by revealing the perfection and finality of His message and work. The broad divisions are; Introduction (i. 1-2a); The Argument, Foundations of Faith (i. 2b-x. 37); the Appeal, Fruitfulness of Faith (x. 38-xii.); Conclusion (xiii.).

INTRODUCTION

The introduction takes us at once to the heart of the subject, and declares in compact form the truth upon which all the subsequent arguments and appeals depend. Two truths are taken for granted—the existence of God,

and the fact that He reveals Himself to men. Two periods of revelation are referred to in the phrases, "of old time," and "at the end of these days."

A. THE ARGUMENT. FOUNDATIONS OF FAITH

The first division of the book is devoted to the argument which sets forth the superiority of the speech of the Son "at the end of these days," to all that had been spoken, "of old time"; and claims the superiority of consequent relationships.

After the declaration that God now speaks in the Son there follows a sevenfold description of the glories of the Son, which perfectly includes all the economies of the past. In Him all voices merge into the one Voice, all signs are fulfilled in the one Manifestation, all visions shine through the essential Light. Thus emphasis is laid upon the authority and finality of the Christian revelation, and the absolute safety of the same as the groundwork of faith.

Then follows the detailed argument for the superiority of the Son to all the methods of the past. The Hebrews believed that their system was ministered by angels, and so was supernatural. The subject of the superiority of the Son to the angels is introduced by

seven quotations from Old Testament Scriptures. The first two show the superiority of the Son in the matter of relationship to God. The third claims the worship of the angels for the Son. The fourth, fifth, and sixth contrast the service of the angels with the supremacy of the Son. The seventh shows the superiority of the Son Who shares the Throne over those who are its ministers.

The epistle is characterized by occasional applications and solemn warnings. While the writer specially devotes himself to such statements concerning the foundations of faith as shall strengthen faith, he is careful to make such deductions as will reveal the peril of apostasy. The first of these warnings argues that if the ministration of angels had been of so steadfast a character, how much more the speech of the Son.

Continuing the argument concerning the superiority of the Son to the angels, the writer introduces a new statement. He Who in essential nature was superior to them, yet for a period was made lower. Through His humiliation and the victory wrought therein, He passed back to the place of superiority, carrying with Him a new right of supremacy over man, to whose level He passed in humiliation.

The argument now passes to the second

claim of superiority, that over human leaders. It includes in its process the superiority of the Son to Moses and Joshua, the man who led the people out, and the man who led the people in. It first institutes a comparison between Moses and Christ. Christ is the Son over the spiritual house, of which the tabernacle was but the shadow, in which Moses was a servant. The contrast is striking, and the argument intended is, that if faith centred on the pattern and the men who built it, how much more may it confidently take hold upon the One Who in His own Person fulfils all that was shadowed forth by the servant of old, and by the pattern house in which he served.

Then follows the second exhortation and warning. Readers are reminded of what happened in the wilderness. The heart was hardened by unbelief, God was displeased, and they were shut out from rest. The whole force of the illustration is that of reminding those to whom the letter is addressed that if in the case of unbelief in the servant, men were shut out from rest, much more will that be true in the case of those who are disobedient to the Son. The reason why a generation perished in the wilderness is declared to be that "the word of hearing did not profit them, because it was not united by faith with them that

heard." Notwithstanding the fact of this past failure the offer is repeated, this time, however, by the superior speech of the Son. All this gives urgency to the appeal with which the section opened, "Let us fear, therefore, lest haply a promise being left of entering into His rest, any one of you should seem to have come short of it."

In close connection, because the subject is virtually the same, the writer deals with the superiority of the Son over Joshua. Joshua completed that in human leadership, in which Moses failed. He led the people in. Yet while it is true that he led them into the land, he did not lead them into rest. What he failed to do, the Son accomplished; and this is referred to by the writer in the words, "He that is entered into His rest hath himself also rested from his works as God did from His."

The section showing the superiority of the Son to the leaders closes with an inclusive exhortation and warning, descriptive of the power of the Word of God.

The writer now passes to discuss the superiority of Christ as Priest. He first makes a statement of the fact of His priesthood, which he accompanies by appeals. Because Jesus, the Son of God, is a great High Priest, the appeal is made, "Let us hold fast our confes-

sion." Because of the nature of His priesthood, the appeal is made, "Let us therefore draw near." Then commences the argument by contrast. The two essential qualifications for a priest are a capacity for sympathy, and a vocation of God. These are fulfilled in Christ, as they never were in Aaron.

Having thus introduced the subject, the writer declares his sense of difficulty in dealing with it, because of the incapacity of the readers; and he appeals to them to leave the first principles, and press on to perfection; again in solemn and awful words warning them against apostasy.

Turning to the subject of the superiority of the priesthood of the Son to the Levitic, the writer commences by taking his readers back in thought to Abraham, whose anchorage was the oath of God, which oath is ratified in the Person of our High Priest, Whose priesthood was after the order of Melchisedec. He then shows the superiority of the Melchisedec priesthood to the Levitic. The whole Levitic priesthood paid tithes to Melchisedec in the person of Abraham, from whose loins they sprang. Thus the living Priest received tithes from the dying, even while they were yet unborn, and He blessed them in the person of Abraham. Therefore it is evident that the

Levitic priestthood is inferior to that of Melchisedec; and the priesthood of the Son is after the pattern of that of Melchisedec. In the next place he shows the inferiority of the Levitic priestthood in that it was unequal to the realization of perfection; and the superiority of the priesthood of Jesus is revealed in the fact that through Him a better hope has been given to men through which they draw nigh unto God, and perfection is realized.

The contrast is finally made vivid in two particulars, first, as to the oath of appointment; and second, as to the perpetuity of the office. These contrasts are marked by two phrases, each occurring twice, "they indeed," "but He." The High Priest is described finally as to character, "holy, guileless, undefiled, separated from sinners"; as to position, "made higher than the heavens;" as to mediatorial rights, the sacrifice of Himself once for all.

Having established the fact of the superiority of Christ, the argument now proceeds to deal with the superiority of the relationships consequent thereupon. The superiority of the Priest demonstrates the superiority of the place of the exercise of the priestthood, and thus finally demonstrates the superiority of the covenant. That superiority is threefold.

It is internal rather than external; it is universal rather than local; and finally it is based upon the forgiveness of sins.

Upon the basis of the better priesthood and the better covenant there issues a better worship. The sanctuary is first described. The imperfection of its service is shown in the limitation and restriction of priestly service, because the ordinances were unavailing in the realm of conscience. In contrast to this, Christ entered a greater tabernacle through a greater sacrifice. Therefore His entry was once for all, because in the shedding of His own blood He dealt with sin finally. The superiority of the sacrifice is next emphasized. In this matter Christ is at once Priest and Sacrifice. He offered Himself through the eternal Spirit. The prominent thought in this section is that in the priesthood of Christ there is a place of worship unlocalized and unlimited. Into the better sanctuary through the better sacrifice, the worshipper may enter, in any place, and at any time, if he come through the better Priest.

Still dealing with worship, the subject of the superiority of the service is finally dealt with. In this connection, for special reason, the writer restates the fact of the superiority of the priesthood of Jesus, in the matters of

sacrifices and offerings. The sacrifices of the old economy could never perfect men. By the One Sacrifice of Christ, He perfects for ever the sanctified. Moreover, through this offering and sacrifice of Christ the worshippers are brought into relationship with God, in which instead of consciousness of sin, there is delight in the doing of His will.

The better covenant and the better worship issue necessarily in the better fellowship. The privilege of the worshipper is that in union with the Priest he may approach with boldness. The responsibility of the fellowship is that the worshippers should "draw near," "hold fast," and "consider one another." The preparation for such approach is then clearly stated. All this is to be the more carefully observed because of the assurance that the High Priest Who ministers will appear again, and that the day is drawing nigh.

Then follows the fifth solemn warning of the epistle, which deals again with the sin of apostasy. The nature of that sin is described in terrible words: "trodden under foot the Son of God, . . . accounted the blood of the covenant . . . an unholy thing, . . . done despite unto the Spirit of grace." To those guilty of such sin there can remain nothing but judgment, and the fierceness of fire. The

warning ends with words full of hope. They had "endured"; and are urged therefore not to cast away their boldness; and their faith is encouraged by a further reminder of the certainty of the second advent of Jesus.

B. THE APPEAL. FRUITFULNESS OF FAITH

The letter now passes to its second division, which consists of an appeal made by the writer, describing the fruitfulness of faith; and falls into two sections, in the first of which he masses the evidence by calling the witnesses; while in the second he makes his appeal.

Quoting from the prophecy of Habakkuk he shows that the principle of life is faith, and makes it clear that apostasy issues in death. This he then illustrates on the positive side. His first illustration is all-inclusive in its teaching concerning the spiritual origin of all things. He then passes in rapid review the outstanding names in the history of the Hebrew people, in each case showing that at the centre of all their victories lay the principle of faith. He then gives a list of names, each one of which stands for some triumph through faith; and immediately following a list of deeds, all accomplished in the selfsame power. And yet again, he describes the sufferings en-

dured in the strength of faith. The matter of supreme interest in this massing of the witnesses is the variety of types of character, of circumstances, in all of which the principle of victory is the same. The fruitfulness of faith in all these is yet more clearly revealed in the closing declaration that none of them received the promise. Faith was strong enough to enable them to endure, postponing their final realization until the great promises of God should be perfectly wrought out in the history of men.

Having thus shown that faith was the abiding condition of victorious life under the old economy, the writer declares it to be the abiding condition of victorious life under the new. The one supreme Witness is presented to the mind as the Author and Perfecter of faith. Seeing the witnesses, and looking at the Witness, the readers are urged to lay aside weights, and the sin of unbelief, in order that they may run.

Then follows the great appeal. It opens by a careful and yet tender setting forth of the perils which threaten the life of faith. The first is that of failure to respond to chastening, and in order to safeguard them against such failure he explains the real meaning of their suffering and chastening.

The second peril is that of falling short of the grace of God, which falling short manifests itself in disputes, and differences, caused by moral failure; and he urges them to look carefully lest they so fail.

Then in order to their encouragement, the writer brings graphically before the mind the contrast between the old economy and the new. The former was characterized by terror and majesty, of which he gives seven illustrations. The new is characterized by tenderness and mercy, of which he gives eight illustrations. The old revealed distance, and filled the heart with fear. The new reveals the way of approach, and should inspire with faith.

At last he utters the appeal itself. The first words "See that ye refuse not Him that speaketh" should be read in connection with the affirmation in the introduction of the letter. "God . . . hath spoken . . . in His Son." Between that first affirmation and this final appeal lie all the arguments concerning the superiority of the speech of the Son. The writer shows that greater privilege means greater responsibility, and consequently creates graver peril. Therefore they are charged not to refuse, and in order that they may not, they are further charged to have

grace. The last word "Our God is a consuming fire" will affect the conscience according to its condition. The men of faith will rejoice in the fire which purifies; the men of apostasy will tremble in the fire which destroys.

CONCLUSION

The conclusion of the letter consists of a series of injunctions which illustrate the value of faith, in the superior relationships created by the revelation made through the Son. The conduct of faith will be that of love in all practical application. The encouragement of faith is, "Jesus Christ, the same yesterday, and to-day, and for ever." The worship of faith consists of leaving the old economy, by going without the camp, and entering into the new by worshipping within the veil. The fellowship of faith is to express itself in doing good and communicating.

The last paragraph is a personal conclusion, first urging the readers to pray for those in the ministry, and finally recording the prayer of the writer for those to whom his letter is addressed.

JAMES

JAMES

CHRIST AND HIS ETHIC

INTRO- DUCTION <i>i. 1</i>	A FAITH AS A PRIN- CIPLE OF VICTORY IN TEMPTATION <i>i. 2-27</i>	B FAITH AS A PRIN- CIPLE OF ACTION TOWARD MEN <i>ii.</i>	C FAITH AS A PRIN- CIPLE OF WISDOM IN SPEECH <i>iii.</i>	D FAITH AS A PRIN- CIPLE OF PURITY IN CHARACTER <i>iv.</i>	CON- CLUSION <i>v.</i>
<p>No De- tails of hu- man Re- la- tion- ship, only that to Christ and God</p> <p>Letter ad- dress- ed to Jew- ish Chris- tians scat- tered abroad</p>	<p>I. Temptation 2-15</p> <p>i. As Adversity of Circum- stances. 2-12</p> <p>ii. As Allurement to Sin. 13-15</p> <p>II. The Prin- ciple of Victory. Faith's hold on the Word 16-25</p> <p>i. The Admis- sion. 16-17 Every good gift and perfect boon from God.</p> <p>ii. The Test. 18 Those born of the Word must realize the ideal.</p> <p>iii. The Respon- sibilities. 19-25</p> <p>a. The Word received. 19-21</p> <p>b. The Word obeyed. 22-25</p> <p>III. The Con- trast 26-27</p> <p>i. "Seemeth to be Religi- ous."</p> <p>ii. "Pure Religi- ion."</p>	<p>I. The Failure 1-11</p> <p>i. Judge not. 1-4</p> <p>ii. "Ye Despise the Poor." 5-7 "Theirs is the King- dom."</p> <p>iii. The positive Statement. 8-11 "If ye fulfil."</p> <p>II. The Cor- rection 12-25</p> <p>i. Injunction to act as those to be judg- ed by the law of Lib- erty. 12-13</p> <p>ii. The Profitless- ness of Creed without Conduct. 14-20</p> <p>iii. Two Illustra- tions. 21-25</p> <p>III. The Prin- ciple 26 The Central vein of the Epistle.</p>	<p>I. A Warning to Public Teachers 1</p> <p>II. The Tongue 2-12</p> <p>i. Its Power for Evil. 3-6</p> <p>ii. Its Untame- able Na- ture. 7-8</p> <p>iii. Its Inconsis- tency. 9-12</p> <p>III. The Effect of Faith 13-18</p> <p>i. The Power of Silence. 13-16</p> <p>ii. Wisdom from above the true Source of Speech. 17-18</p>	<p>I. The Failure 1-5</p> <p>i. Wars and Fightings.</p> <p>ii. Arising from Lust.</p> <p>iii. Issuing in Envy.</p> <p>iv. Daring to lay Tribute on Prayer.</p> <p>II. The Cor- rection 6-10</p> <p>i. The Gift. 6</p> <p>ii. The Respon- sibility. 7-10</p> <p>III. The Prin- ciple 11-17</p> <p>i. Toward Man. 11-12</p> <p>ii. Toward God. 13-16</p> <p>iii. Summary. 17</p>	<p>I. Ad- dress to the Op- pres- sors 1-6</p> <p>II. Ad- dress to the Op- pres- sed 7-12</p> <p>III. Final Words 13-20</p>

JAMES

THIS epistle is pre-eminently practical. The ethics of Christianity are perhaps more forcefully taught here than in any of the apostolic writings. The letter has often, therefore, been spoken of as being devoted to the subject of works; and Luther, imagining that it contradicted the doctrine of justification by faith as set forth by Paul, decided against its inspiration, denying its right to a place in the canon. It is easy to understand Luther's position when his times are remembered, and the necessity there was for insistence upon faith as the root principle of Christian relationship. As a matter of fact, however, there is no epistle which reveals more clearly the necessity for faith than that of James. While Romans deals with faith as the principle from which works issue, James insists upon works as necessary for the demonstration of faith. It is around the thought of faith that the epistle may best be analyzed. Introduction (i. 1); Faith as a Principle of Victory in Temptation (i. 2-27); Faith as a Principle of Action toward Man (ii.); Faith

as a Principle of Wisdom in Speech (iii.); Faith as a Principle of Purity in Character (iv.); Conclusion (v.).

INTRODUCTION

James introduced himself briefly and comprehensively as a servant of God and of the Lord Jesus Christ. His letter was written to the "twelve tribes which are of the dispersion"—that is, to Christian Israelites not resident in Jerusalem.

A. FAITH AS A PRINCIPLE OF VICTORY IN TEMPTATION

The condition of these Christians was that of persons in the midst of temptation and trial; and in this first division James recognized the place of temptation, then dealt with faith as a principle of victory; finally drawing a sharp contrast between false and true religion.

First dealing with temptation as adversity of circumstances he declared that its issue is that they might be perfect and entire, lacking in nothing. He then cited three illustrations of this kind of temptation—lack of wisdom, lack of position, and lack of need, closing with a beatitude on such as endure. He then passed to speak of temptation as allurements to sin, declaring that God is never the Author

of such, and showing that it consists in an appeal made to a proper desire to meet its demand in an improper way or time.

He next proceeded to show that the Word of God is the stronghold for faith as it meets temptation. Recognizing the fact that every good gift and perfect boon is from God, and therefore not evil in itself, James insisted that such as were born again must set forth the Divine intention in human life. The first responsibility in order to obedience is that the implanted Word should be received with meekness. The second responsibility is that of actual and active obedience to the Word thus received. In order to this the attitude must be that of looking into, and so continuing; that is, of determined attention to the Word, and abandonment to its claim.

This division closes with a remarkable contrast between false and true religion, between the man who thinks himself to be religious, and pure religion. Faith therefore fastening upon the Word is the principle of victory in temptation.

B. FAITH AS A PRINCIPLE OF ACTION TOWARD MEN

In dealing with faith as a principle of action toward men, James first described the

failure of conduct which he condemned; and then gave the teaching which corrects such wrong conduct; finally crystallizing the argument in a brief statement of principle.

The failure he condemned was that of respect of persons which expresses itself in the worship of wealth. Those who are guilty of this conduct do not hold the faith of the Lord Jesus Christ. They despise the poor, whereas, according to the teaching of their Master, the poor are heirs of the Kingdom. While it is a good thing to fulfil the royal law of love to neighbours, it is an evil thing to have respect of persons.

To correct the failure James charged them first of all to speak and act as men to be judged by the law of liberty; and then, in one of the strongest passages in the whole letter, showed the profitlessness of faith which does not express itself in works, illustrating by reference to Abraham, the father of the faithful, and to Rahab, a woman outside the covenant. In each case faith was the vital principle, but it was demonstrated by works.

The closing declaration summarizes the division, and is indeed the central truth of the whole epistle. A faith which does not express itself in conduct is as dead as a body from which the spirit has departed.

C. FAITH AS A PRINCIPLE OF WISDOM IN SPEECH

After uttering a warning as to public teaching, James described the peril of the tongue, and finally showed the effect of faith upon its use.

When referring to false religion, the one illustration he gave was that of an unbridled tongue. He then showed the disastrous effects which may be produced thereby. Perhaps more burning and scorching words are hardly to be found in the whole of the New Testament. There would seem to be a contrast suggested between the tongue set on fire by hell, and the tongue of fire. Speech always waits for inspiration, and such inspiration comes out of the awful depths of evil, or from the Spirit of the living God.

He then declared that true wisdom and understanding will manifest itself in life; that is to say, he practically affirmed that the silence which is the outcome of faith is the most eloquent testimony to consistent life. In immediate contrast to the effects of unbridled speech, he described the true wisdom as to character and result; and the contrast is extremely vivid. In the description of the former there is the thought of tempest and

conflict, strife and malice; in that of the latter there is the manifestation of calm and serenity, of quietness and love. Thus the effect of faith upon that natural character from which speech springs is shown; and thus the effect of faith upon speech itself.

D. FAITH AS A PRINCIPLE OF PURITY IN CHARACTER

Here again the writer described failure, corrected it, and finally declared the true principle of victory.

The failure is that of wars and fightings arising from lust, issuing in envy, and daring even to lay tribute on prayer. He asked, "Doth the Spirit which He made to dwell in you, long unto envying?" evidently intending to indicate that the only answer to such a question must be a negative one. The Spirit which God makes to dwell in us does not create desire which issues in envy. The character which is self-seeking and unclean, results from lack of faith in God, manifested in failure to submit to the indwelling Spirit.

The Divine corrective to these terrible conditions is then dealt with, first as to the all-inclusive gift of God, and secondly as to human responsibility. The government is

that of grace. The responsibility is marked in a series of injunctions.

Finally he revealed the true principle of purity. Faith in God will produce love, rather than censoriousness toward men. Secondly, faith in God means dependence upon Him which is actual and active.

CONCLUSION

In conclusion the writer addressed himself first in solemn indictment and terrible warning to the rich. The cry of the oppressed comes into the ears of God as a plea which is never heard in vain. In the balances and proportion of the Divine government, nemesis inevitably follows upon any gain which is the result of injury done to others.

Turning to those who suffer, he addressed to them words as full of tender comfort as those directed to the oppressors were full of fiery indignation. He called them to patience in the midst of testing, first with God in the understanding of the meaning of His perfect waiting for their perfecting, and then with each other. To patience and simplicity of speech he urged them by two examples—that of the prophets, and that of Job.

The last paragraph of the letter contains advice and instructions for differing experi-

ences and things. "Is any . . . suffering?" "Is any cheerful?" "Is any . . . sick?" Those who suffer should pray. Those who are cheerful should praise. As to the sick, the whole paragraph, from verse fourteen to the end, must be read for correct understanding of any portion thereof. The raising of the sick is united with the forgiveness of sin, and immediately upon this statement there follows the injunction to confess sins. The particular cases of sickness in mind were those resulting from wrong-doing. The calling in of the elders of the Church indicated the relation between the sickness and matters of spiritual import. The use of oil was in itself an indication of the necessity for the employment of means. The instruction to pray shows that the Christian man will never depend upon natural means alone. The most important teaching of this final paragraph is that where sickness is related to wrong-doing, by confession and by recognition of church responsibility sin may be removed, and the sickness consequent upon it healed. The value of this exercise of confession and forgiveness is emphasized by the words with which the letter closes.

I PETER

I. PETER

CHRIST THE STRENGTH OF HIS PEOPLE

INTRO- DUCTION <i>i. 1-2</i>	A ESTABLISHED FOR TESTING IN CONFIDENCE <i>i. 3—ii. 1</i>	B ESTABLISHED FOR TESTING IN CONDUCT <i>ii. 4—iii. 9</i>	C ESTABLISHED FOR TESTING IN CHARACTER <i>iii. 10—v. 7</i>	D ESTABLISHED FOR TESTING IN CONFLICT <i>v. 8-11</i>	CON- CLUSION <i>v. 12-14</i>
I. The Apostle and his Elect Readers 1	I. The Life of Faith I. 3-5 i. The Beginning ³ "Begat us again." ii. The Issue. ⁴ "An Inheritance." iii. The Assurance. ⁵ "... are guarded."	I. The Life of Holiness II. 4-10 i. Composition. ⁴⁻⁶ Living Stone and living stones. ii. Quality. ⁷⁻⁸ The Preciousness of the Living Stone. iii. Vocation. ⁹⁻¹⁰ Exhibiting the excellencies.	I. The Life of Victory III. 10-22 i. Principle "If ye should suffer." 10-17 ii. Pattern "Christ also suffered." 18-22	I. The Life of Conflict 8-9a i. The Adversary. ⁸ ii. The Attitude. ^{8-9a}	
II. Explanation of "elect" 2	II. The Proving of Faith I. 6-12 i. The Value of Proof. ⁶⁻⁷ ii. The Principle of Believing. ⁸⁻⁹ iii. The Testimony of the Past. ¹⁰⁻¹² III. The Practice of Faith I. 13—II. 3 i. Personal. ¹³⁻²¹ ii. Relative. 1. 22—ii. 3	II. The Practice of Holiness II. 11—III. 9 i. General Instructions Personal. ii. 11-12 ii. National Relationships. ii. 13-17 iii. Household Relationships. ii. 18-25 iv. Home Relationships. iii. 1-7 v. General Instructions Corporate. 8-9	II. The Process of Victory IV.—V. 7 i. The Equipment. "Arm yourselves with the same mind." iv. 1-11 ii. The Principle. "Partakers of Christ's Sufferings." iv. 12-19 iii. Responsibilities. v. 1-7	II. The Fellowship of Conflict 9b "The God of all grace."	
				III. The Strength of Conflict 10-11	

I PETER

THIS letter was directed to the same persons as that of James. Its main purpose is the establishing of such as are passing through a period of suffering and testing. In the solemn days in which the Lord had foretold Peter's fall and restoration, He had said to him, "When once thou hast turned again, establish thy brethren." In both his epistles the apostle carried out that commission.

The letter abounds with references to his own experiences. Its twofold method is indicated in the closing words, "exhorting, and testifying" (v. 12). The word "exhorting" is derived from the same root as Paraclete, and thus reveals the nature of the exhortation. The word "testifying" means witnessing, in the sense in which the Lord had said to His disciples that they should be witnesses to Him. Thus in the power of the Paraclete, Peter exhorted, and emphasized his exhortation by testifying to Him of Whom the Holy Spirit is Representative and Administrator. These two aspects of the epistle are intermixed, the apostle perpetually passing from

exhortation to testimony. The epistle may thus be divided; Introduction (i. 1, 2); Established for Testing in Confidence (i. 3-ii. 3); Established for Testing in Conduct (ii. 4-iii. 9); Established for Testing in Character (iii. 10-v. 7); Established for Testing in Conflict (v. 8-11); Conclusion (v. 12-14).

INTRODUCTION

The apostle introduced himself by the name which Jesus gave him, "Peter," and announced his apostleship. He described those to whom he wrote as "the elect," and explained the meaning of his own term. Election is "according to the foreknowledge of God." Its process of realization is "in sanctification of the Spirit." Its purpose is "unto obedience and sprinkling of the blood of Jesus Christ." He saluted his readers with the words of the new covenant; "grace" indicating all the favour of God operative through the work of Jesus; and "peace," the resulting condition and consciousness of the life.

A. ESTABLISHED FOR TESTING IN CONFIDENCE

In order to establish them for testing in confidence, he first described the life of faith; then showed the place of the proving of faith; and finally gave them practical exhortation as to the practice of faith.

As to the origin of the life of faith, he reminded them that the beginning of their life was by the act of God, in which He "begat us again" through the liberation of the life of Christ in resurrection. The final issue of this is that of an inheritance, all the characteristics of which are in direct contrast to the inheritances of earth. It is "incorruptible," while everything here is corruptible; it is "undefiled," while everything here is tainted with defilement; it "fadeth not away," while everything here is passing, even while it is possessed; it is "reserved in heaven," while everything here is overshadowed by the coming of death. The assurance of the ultimate realization lies in the fact that the saints are guarded by the power of God.

The value of the present proving, is the consequent vindication at the revelation of Jesus Christ. The principle of strength in the process of proving, is that of love which springs out of perfect confidence in the Lord Himself. The salvation which is to be revealed is even now received by faith, and so the joy of the present is of the nature of that which is to come; and out of this grows the victory of courage and gladness over all the grief of the manifold trials of to-day. He finally reminded them that this wonderful salvation

had been the subject of the inquiries and the search of the prophets of old; and angels themselves had desired to look into them.

Having set the testing of their confidence in relation to its purpose, the apostle proceeded to practical exhortations, dealing first with individual, and then with relative responsibility. In personal life the attitude to be maintained is that of strenuous readiness for all present emergencies, in the absolute certainty of the ultimate issue. The ruling principle of obedience is to be that of relationship to God as children. He concluded the personal injunctions with the strongest argument it was possible for him to use. They had been redeemed at infinite cost. In dealing with the relative practice, the individual obedience is taken for granted. The only injunction laid upon the saints, conditioning their relation to each other, is that of love. The character of the love enjoined is described as being "from the heart fervently." The energy sufficient to enable obedience in this matter is that of the new birth, wherein life, containing forces equal to every demand, is received. The method of obedience is that of putting away all things contrary to the spirit of love, and the sustenance of life by the Word.

B. ESTABLISHED FOR TESTING IN CONDUCT

Passing from the subject of the testing of confidence to that which is closely allied, the testing of conduct, the apostle first dealt with the life of holiness, and the practice of holiness.

In dealing with the life of holiness he described the Church as a building, of which the chief corner Stone is the living Christ, and in which all members are living stones, deriving from Him a preciousness. The fellowship of this preciousness issues in fellowship in the suffering resulting from rejection by the men of the world. In a passage of remarkable force and beauty, the vocation of the Church is declared to be that of the manifestation of the excellencies of God.

The application of this master principle immediately follows. Generally, it means that the members of the Church are to behave as those not of the world, conducting themselves among outsiders in a seemly manner in order to silence slander, and vindicate God.

This general principle is then illustrated in its national bearing. Submission to God does not express itself in disobedience to earthly government, but rather in subjection to such.

The application to household relationships illustrates how things generally considered menial are transfigured in the light of Christian experience. Servants are to be subject, not only to masters who are reasonable, but also to the froward. For the encouragement of such the apostle quoted the great example of Christ, to Whom they have returned, and in relation to Whom it is possible for them to obey.

The application to home relationships begins with the marriage relation. The attitude of the wife is to be that of subjection, the true adornment of woman being that of womanly character. The injunction to husbands is that they dwell with their wives according to knowledge. Thus the woman is to be subject to a love which acts in knowledge, and not in selfishness and ignorance. The final reason for the fulfilment of the true ideal of the marriage relationship is that "prayers be not hindered," a forceful suggestion that the whole married life is consecrated by mutual intercession.

The section closes with general exhortations to the cultivation of such disposition as shall fulfil the ideals in conduct.

C. ESTABLISHED FOR TESTING IN CHARACTER

The apostle now passed to the establishing of those tested as a result of their realization of the true Christian character, and he first described the life of victory, and then indicated the process of victory.

He commenced with a quotation from the Psalms, which calls to a life of holiness and declares a truth concerning the attitude of God towards men. In the light of this truth, those who suffer for character are urged to be zealous of that which is good. The one supreme responsibility is expressed in the words, "Sanctify in your hearts Christ as Lord." The perfect Pattern for the believer in order to victory is Christ Himself, and the apostle stated comprehensively the facts of the suffering and victory of Christ. These are, His death and resurrection; His descent into Hades and proclamation of the evangel; His ascension to the right hand of God and assumption of authority. The force of the argument in its bearing on suffering saints is that of showing how through suffering Christ reached a triumph. Through His suffering He was able to make proclamation of His evangel in Hades, and then to ascend to the place of final authority, even above all angels

and authorities and powers. Through their baptism of suffering they also find their way into victory.

The process of this victory is therefore, first that of being armed with the same mind. This mind belongs to the saints, and is a good conscience through the finished work of Christ. Let them act in the power of it by ceasing from sin, and all those gratifications of the flesh-life which has characterized their past. The result of that will be their suffering, but the issue will be their triumph in the Gospel, as through them it is preached to others. The apostle then suddenly turned the light of the future on to the present. "The end of all things is at hand." The darkness of every day has on it the purple promise of the end. The proper effect of this certainty is then described in its personal and relative aspects. The individual is that they be of "sound mind" and "sober unto prayer." Relatively, love is to be the master motive, and this is to find expression in hospitality and mutual ministration.

The apostle then showed that the fiery trial resulting from loyalty to Christ is inevitable, as partnership in the sufferings of Christ. In such fellowship with His sufferings they are to rejoice, inasmuch as the issue must be that of fellowship in His glory. That result, how-

ever, does not follow suffering which is the consequence of sin; if a child of God suffer through wrong-doing, there must be no expectation of glory issuing therefrom. Remembering that the fires through which His children pass are watched by God, Who never allows them to harm His own, let them commit their souls to Him.

Finally the apostle gave instructions as to the orderliness of the Church. The leaders are to care for the flock, not lording it over them, but serving them; not indeed under the authority of the flock, but under that of the Lord and Master, Who is the chief Shepherd. The younger are to be in subjection. All of them are to gird themselves to service, which is to be characterized by humility, and by freedom from all anxiety.

D. ESTABLISHED FOR TESTING IN CONFLICT

The life of the saint is one of conflict. The apostle named the adversary; he is the devil; he is neither careless nor neutral; his business is the destruction of all good. To those to whom Peter wrote the attitude of the devil was that of a roaring lion. It is not always so. Sometimes his opposition is stealthy and slimy as that of the serpent. At others it is radiant and fascinating as that of an angel.

His purpose is always the same, "seeking whom he may devour"; and his method is ever that of *seeking*, watching for the weak moment, the unguarded entrance, the unprepared occasion. The attitude of the Christian toward this foe is to be that of soberness, watchfulness, and actual conflict. An incentive to all this is that we are not alone. Our brethren in the world are all fighting. Our battle is not our own; it is theirs also. They fight for us; and we for them. The strength of conflict is the certainty that the God of all grace will through the process accomplish His purpose.

CONCLUSION

In the last words the apostle indicated the method of the letter, with which we dealt in the introduction; and closed with personal salutations and the benediction of peace.

II PETER

II. PETER

CHRIST THE STRENGTH OF HIS PEOPLE.

INTRODUCTION <i>i. 1-2</i>	A THE PRINCIPLES OF PRESERVATION <i>i. 3-21</i>	B THE PERILS <i>ii.—iii. 9</i>	CONCLUSION <i>iii. 10-18</i>
I. The Writer and the Readers 1. i. Simon Peter ii. Servant—Apostle iii. "The like precious faith." (Luke xxii. 32)	I. The Principles stated I. 3-11 i. Provision. 3-4 ii. Responsibility. 5-11 <i>a.</i> Diligent development. 5-9 <i>b.</i> The more diligence. 10-11	I. Threatening the Power. False Teaching II. i. The Peril declared. 1-3a ii. Judgment announced. 3b-9 iii. The Peril unmasked. 10-22	I. The Coming 10-13 II. The Power 14-16
II. His Desire "Knowledge" 2	II. The principles defended. I. 12-21 i. Determination in view of his Exodus. 12-15 ii. The Vision of the Holy Mount. 16-21 <i>a.</i> The Vision. <i>Power and Coming.</i> 16a <i>b.</i> The Proofs. 16b-21	II. Threatening the Coming. False living III. 1-9 i. The Peril declared. iii. 1-4 ii. The Answer. 5-9	III. Final 17-18

II PETER

THIS letter is addressed to the same persons as the first. While the purpose of the first was the strengthening of those who were passing through a period of testing from without, this is for their strengthening in view of the dangers threatening them within the Church. The aim of the epistle may be gathered from the concluding exhortation: "Beware," "Grow." It is a solemn warning against the perils that threaten the inner life of the Church, and an exhortation to growth in that "grace and knowledge" in which the perils will be overcome. It may thus be analyzed; Introduction (i. 1, 2); Principles of Preservation (i. 3-21); Perils threatening (ii. iii. 9); Conclusion (iii. 10-18).

INTRODUCTION

Through varied experiences the writer had come into possession of the character which the surname "Peter" suggested. As he commenced a letter intended to strengthen his brethren for the testing arising from perils threatening them within the Church, he in-

roduced himself by the names of "Simon Peter," the first of which speaks of his own old life of instability, and the second of the character of stability into which he had been brought. Describing himself as a servant and apostle of Jesus Christ, he addressed his brethren as having a "like precious faith," thus reminding them that the faith which in his case was preserved through the supplication of his Lord, was theirs also. His ultimate desire for them was that they might have knowledge. As the perils against which he was about to warn them resulted from false teaching, so the principle of preservation was that of knowledge.

A. THE PRINCIPLES OF PRESERVATION

In dealing with the principles of preservation, the apostle first stated and then defended them.

The statement of principles consists of a setting forth of the actual facts of the perfect provision, and a declaration of the consequent responsibility of the saints. The provision is described first as to present possession; "all things that pertain unto life and godliness" are granted through the knowledge of Him Who called "by His glory and virtue." This possession is made more sure by the "precious

and exceeding great promises.” Because of this perfect provision the saints are called to diligence and the development of their resources; and to more diligence, in the light of the things of the eternal Kingdom, wherein all the meaning of participation in the Divine nature will be realized.

Having thus stated the principles of preservation, the apostle defended the truth of his statement. He was conscious of his approaching departure, and expressed his determination to stir them up by putting them in remembrance. There flamed upon him the memory of the Mount of Transfiguration; and the effect which his experiences there had upon him are very evident here. On that mount he had seen the “Power” and “Coming” of the Lord Jesus Christ. These words correspond to the present and future provision with which he had already dealt. On that holy mount moreover he heard the voice of God, and that voice confirmed for him the prophecies of the past, which were as “a lamp shining in a dark place.”

B. THE PERILS

Having thus described the principles of preservation, the apostle now dealt with the perils threatening the Church from within. These

are two, the one growing out of the other. The first is that of false teachers, which threatens the power. The second is that of the materialization of mind resulting from their teaching, which threatens the coming.

As in the days of ancient prophecy there were false prophets, so now there will be false teachers; and many will follow, and the way of truth be evil spoken of. The judgment of God against such is sure, and this assertion is defended by the citation of the cases of the casting out of the angels, the destruction of the ancient world, and of the cities of Sodom and Gomorrah. Nevertheless such judgment will be discriminative. "The Lord knoweth how to deliver." The apostle then proceeded to describe more particularly the characteristics of those whom he had in mind. A more scathing description it is not possible to find. The words seem to sting like whips of fire. He described their method. As to themselves, he referred to them as "having eyes full of adultery, and that cannot cease from sin." Their method was that of the enticement of weak souls. With relentless persistence he tore away the attractive outer garments of the false teachers, and revealed the loathsomeness of the self-centred covetousness that lurked behind. This is no dainty handling of false

teachers. The terrible manner of it is due to the apostle's consciousness that the effect of false teaching is that of denying the power of Christ, which is the present blessing of the saints. To deny the Lord in any particular is to loosen the bondage of the soul to Him, and to open the door to the incoming of all evil.

False teaching which denies the power of Christ issues in false thinking which questions the coming of Christ. There will be mockers who will walk in lust, and make sport of the great hope of the Church, declaring that things will continue as they have done. To strengthen his readers against the new peril, the apostle reminded them of the prophecies and the commandment of the Lord. The argument that as things have been they remain is contested first by reference to the deluge, and then by the declaration that a fire judgment is reserved for this earth. What appears to be delay is due to the long-suffering of God, with Whom time does not exist.

CONCLUSION

The conclusion consists of a summary of teaching grouped around these two subjects of the coming and the power of the Lord, with a final warning and injunction. The day of the Lord will come. It will be destructive. The

heavens and the elements will be burned up. We may hasten that day by holy living and godliness. It will also be constructive, for there will be "new heavens and a new earth wherein dwelleth righteousness."

The result of this conviction in the experience of the saints should be new appropriation of the power. Personally this means diligence for the creation of the character for which at His coming He will seek. Relatively it means patience during the delay, knowing that it is caused by His long-suffering.

All this leads to the final exhortation, which is twofold. "Beware"—that marks the attitude of caution. "Grow"—that indicates the necessity for progress. To conclude, there is a brief and comprehensive doxology; glory to the Lord and Saviour, Jesus Christ, "both now," that is, in response to His power, and "for ever," that is, as the result of His coming. Thus the soul is established in Him against all possibilities and perils, both now and for ever.

I JOHN

I. JOHN

CHRIST AND FELLOWSHIP WITH GOD

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I JOHN

THIS is probably the last apostolic message to the whole Church. If the second and third epistles were written later, they were to individuals. This letter is catholic in the fullest sense of the word, being addressed to no particular church or district, and dealing with the fundamental question of the life which is the true bond of the Church's unity.

A comparison of John xx. 31 and 1 John v. 13 will show the gospel and epistle to be complementary. The gospel was written that men might have life, the epistle that believers might know they had life. In the former we have Divine life as revealed in Christ; in the latter the same life as realized in the Christian. The gospel declares the way of life through the incarnate Son; the epistle unfolds the nature of that life as possessed by the children of God.

The subject of the epistle is that of fellowship with God, into which believers are introduced through their union with Christ. Its divisions mark the subjects dealt with. These

subjects overlap in each case. This is the outcome of the fact that they are closely inter-related, the three forming phases of a great whole. They may be indicated thus; Introduction (i. 1-4); Fellowship with God as Light (i. 5-ii.); Fellowship with God as Love (iii.-iv.); Fellowship with God as Life (v. 1-12); Conclusion (v. 13-21).

INTRODUCTION

By way of introduction John affirmed his knowledge, in common with others, of the certainty that eternal life was manifested in the Word. "We have heard . . . we have seen . . . beheld . . . our hands handled." The word "that" refers in each case to a Person. As in the gospel, the "Word" which cannot be touched, became flesh which could be touched, so here, "the Word of life," which is a quantity intangible, imponderable, and immeasurable, had yet been touched and handled by men. The purpose of the manifestation was that of bringing men into fellowship with God. This the apostle proceeded to discuss under the three headings of light, love, and life, showing not only the privileges but also the responsibilities of such fellowship.

A. FELLOWSHIP WITH GOD. GOD IS LIGHT

In this division the apostle first dealt with the fellowship of the saints with God in light, and then described the perils of darkness.

The first great message of "the Word of life" to men is that "God is light." This is a truth never to be lost sight of. To forget it is to minimize the meaning of the next declaration that "God is love." The exercise of such fellowship on the part of the believer consists of walking in the light of God. Yet because of perpetual imperfection even in holy things, there is need of constant cleansing, and this is provided in "the blood of Jesus His Son." Light makes sin known. Sins of the past are forgiven, and the soul is cleansed from unrighteousness. The apostle was careful to state that he wrote in order that we sin not. He added, however, a gracious declaration concerning the provision of the Advocate Jesus, through Whom sins might be put away. Having stated the nature and conditions of fellowship with God as light, the apostle proceeded to speak of the tests whereby we may know our relation to light, first as to God, and then as to our fellow-men. The test of light is love—love to God exemplified in obedience. The supreme commandment was not new, in

that it was the original Divine intention for man. Yet it was new in its new interpretation in Christ, and in the experience of men who in its power love each other.

In approaching the subject of the perils of darkness against which he was about to utter warnings, the apostle, in a beautiful passage, declared the groundwork of his appeal to be the experience of believers in Christ. The perils against which he warned believers were those of materialism, and the false spirit of Antichrist. The description of worldliness is very clear. It consists in "the lust of the flesh," that is, desires which are wholly of the flesh, without the control of the spirit; "the lust of the eyes," that is, desire to see things which minister to the flesh only, evil curiosity to contemplate unholy things; "the vainglory of life," that is, satisfaction and boasting in things which are of the world only, and are passing and perishing. He then described the spirit of Antichrist to be that of denying that Jesus is the Christ, which denial involves also the denial of the Father and the Son. The Church needs to be ever on the watch against such desires or teachings. Her safety consists in the fact that she has the record as received "from the beginning"; and moreover, that she has that anointing of the indwelling

Spirit which interprets and explains the things received, so that she has no need that any one teach her.

B. FELLOWSHIP WITH GOD. GOD IS LOVE

In this division the apostle dealt with the fellowship of the saints with God in love, and then declared the perils of hatred.

The love of God is supremely manifest in that we are called "children of God." All the meaning of this relationship we do not yet know, but this much is certain that eventually we shall be like Him. The present influence of this hope, born of love, is that he that has it purifies himself. The apostle proceeded to declare that in Christ there is no need for any one to sin, and that if a believer do so it must be in violation of the very life-principle which makes him a child of God. The test of fellowship with God as love is righteousness of conduct, and love one to another. The result of fellowship with God as love, will be that of hatred toward us on the part of the world. Yet such hatred is to be answered by the love of the Christian, such love being the proof of the presence of the new life. Affirmations of love for the men of the world, which are not demonstrated by ministry to their actual needs, are of no value. The apostle then de-

clared the test by which we may ourselves know that we are of the truth. The true anxiety of Christian experience is to possess a heart at rest before God. Doubt or uncertainty in the inward life is ever productive of harm. The place of peace and power is that of abiding in Him. To keep His commandments is to abide in Him, and to abide in Him is to have strength to keep His commandments. The all-inclusive commandments are two in number. The first is that we should believe in Jesus Christ; and the second is that we should love one another.

Two closely related perils threaten our fellowship with God as love: those of false prophets, and the spirit which actuates them. There is a simple and yet searching test which the children of God are carefully to apply. The testimony of the Spirit of God is to Jesus Christ as having come in flesh. Those who confess not Jesus are those who deny what the Spirit of God affirms concerning Him. All such are of Antichrist. The test of the spirits is the indwelling Spirit. There need be no fear, for the indwelling One is greater than the spirit working in the world; but there must be no carelessness in the matter of testing. The apostle then made an appeal. He used two arguments as he urged the duty of love. First,

the nature of God is love, and therefore those begotten of Him should love. The second argument was that of the manifestation of the love of God. He "sent His only begotten Son into the world." That is the last word of love, and upon it the apostle based his appeal. "Beloved, if God so loved us, we also ought to love one another." The argument and appeal now go a step further. The perfect love which has no fear is the true revelation of God. There may be this realization and revelation because "as He is, even so are we in this world." The apostle's consciousness of the glorious perfection of his provision lent strenuousness to his words of application. "If a man say I love God, and hateth his brother, he is a liar." To every person in actual union with God in Christ, love is possible. Moreover, it is not a privilege merely, it is a stern duty. The world waits for the knowledge of God, and can only attain it through His revelation in the love of His children.

C. FELLOWSHIP WITH GOD. GOD IS LIFE

The final subject is that of our fellowship with God in life. This is fundamental, and is here shown to be so. Passing back over the ground traversed, the apostle shows the rela-

tion between life and love, and then between life and light.

As to the first God gives life to the believer. The love of one begotten for the One begetting issues in love for all begotten. In other words, children of the Father love each other. The spring and power of love is life. Fellowship with God in life issues in love.

There is also a close relationship between life and light. Those who are begotten of God overcome the world. Fellowship with the light of God is not possible to those who are alienated from His life. As the fundamental aspect of fellowship with God is fellowship in life; and moreover, as man enters into that life by believing, the apostle now gives the witness upon which faith takes hold. Jesus Christ came by water and blood. He "came by water" in the sense that the baptism in Jordan witnessed to His fellowship with light. He "came by blood" in the sense that the passion baptism witnessed to His fellowship with love. The supreme Witness to this is the Spirit. Thus three bear witness: the Spirit, of life; the water, of light; the blood, of love. These three "agree in one," that is, Jesus. Thus has God borne witness to man. The Son of God possessed, is the life in which men have fellowship with God in light and love.

CONCLUSION

In his concluding words John stated the reason of his writing. His purpose was that of confirmation. The certainty of life possessed, results in a confidence in God which is calm and content. That confidence is exercised in intercession, the limitation of which is clearly marked. The letter closes with a group of certainties, and an injunction against idols. The force of the final warning lies in the certainty of the fellowship of the believer with God in light, and love, and life.

II JOHN

II. JOHN

CHRIST AND FELLOWSHIP WITH GOD

INTRODUCTION <i>1-4</i>	A LOVE <i>5</i>	B LOVE AND LIGHT <i>6</i>	C LIGHT AND LIFE <i>7-11</i>	CONCLUSION <i>12-13</i>
I. Addresses and Key Word Truth <i>1-2</i>	The Com- mandment	I. Love Defined II. Light Defined	I. A Warning <i>7</i> II. Injunction <i>8</i> III. A Test <i>9</i> IV. A Require- ment <i>10-11</i>	The Farewell
II. Salutation <i>3</i>				
III. The Apostle's Joy <i>4</i>				

II JOHN

THIS second epistle is a concrete application of the principles taught in the first. Its subject is the value of truth in the three-fold life of fellowship. Its scheme may be stated thus; Introduction (1-4); Love (5); Love and Light (6); Light and Life (7-9); Conclusion (12, 13).

INTRODUCTION

The repetition of the word "truth" in the address gives the keynote to the letter. The salutation refers to grace, mercy, and peace, which are the effects of truth, the inward sanctifier; and the expression of love, the outward result. This is followed by a declaration of the apostle's joy that the children of the elect lady were found walking in truth.

A. LOVE

The apostle then wrote the central and all-inclusive commandment, and urged her to obey it. It was not a new commandment, but the repetition of that possessed from the beginning.

B. LOVE AND LIGHT

Then followed the statement of supreme importance that love is obedience to light. The commandment heard from the beginning was that of love. Love, therefore, is obedience to the commandment.

C. LIGHT AND LIFE

All already written was preliminary to the warnings which followed, and the necessity for which constituted the real occasion of the letter. Deceivers were gone forth into the world, denying essential truth concerning the Christ. Because love is walking in light, the test of love is light. Any consent to darkness out of a so-called charity, is not true love. Loyalty to truth concerning the Person of Christ is the true way of love, and any charity which compromises that is false, and eventually violates love.

The teaching against which the apostle warned the elect lady was progressive teaching. Progress out of first principles is retrogression. The stern requirement of the apostle manifests the sanctified son of thunder, and the determined apostle of love. No hospitality or greeting must be given to those who

by false teaching imperil the life, and light, and love, of the believer.

The special teaching of this letter may thus be summarized. Christianity is love. Love is dependent upon the light of truth. To deny the truth is to make love impossible. The continued experience of fellowship is dependent upon the continued fact of fellowship in love and light and life. The continued fact of fellowship is proved by the continued experience of fellowship.

CONCLUSION

The apostle expressed his hope that he might soon see face to face the one to whom he wrote, and sent the salutation of the children of her elect sister.

III JOHN

III. JOHN

CHRIST AND FELLOWSHIP WITH GOD

INTRODUCTION <i>1-4</i>	A GAIUS : LOVE PRACTISED <i>5-8</i>	■ DIOTREPES : LOVE VIOLATED <i>9-10</i>	C DEMETRIUS : LOVE, LIGHT, LIFE <i>11-12</i>	CONCLUSION <i>13-14</i>
I The Address 1	I. Gaius' Hospitality 5-6a	I. The Reason of Diotrepes' Disobedience 9	I. The Injunction 11a	Anticipation of Meeting
II. The Prayer 2	II. Injunction to continue 6b	II. The Warning 10a	II. Central Statement 11b	A Message of Peace
III. The Apostle's Joy 3-4	III. The Reason 7-8	III. The Expression of Diotrepes' Pride 10b	III. The Example of Demetrius 12	

III JOHN

THERE are three persons previously mentioned in the New Testament bearing the name of Gaius: Gaius of Macedonia (Acts xix. 29), Gaius of Derbe (Acts xx. 4), and Gaius of Corinth (1 Cor. i. 14). The Gaius to whom John wrote may be yet a fourth. It is, however, extremely probable that he was the Gaius of Corinth, for there is similarity between the hospitality which Paul mentioned (Rom. xvi. 23) and that commended by John.

This letter is indeed on the subject of that hospitality as it revealed love, and afforded the apostle an opportunity to utter a warning against schism, which is always due to lack of love. His argument circles around three persons—Gaius, Diotrephes, and Demetrius. It may be divided thus; Introduction (1-4); the Hospitality of Gaius, its Value, Love practised (5-8); the Arrogance of Diotrephes, its Condemnation, Love violated (8-10); the Example of Demetrius, its Cause, Love, Light, Life (11, 12); Conclusion (13, 14).

INTRODUCTION

Very tender and delicate is the introduction. The apostle's recognition of the spiritual health of Gaius when he prayed that his physical prosperity and health might equal it, is beautiful. Again the keynote is Truth. As in the letter to the elect lady the apostle had uttered his warnings against a false charity and hospitality, here he commended true love and hospitality. If there is a hospitality impossible to loyalty to truth, it is equally true there is a kind which such loyalty necessitates and inspires.

A. GAIUS. LOVE PRACTISED

Certain evangelists had been received and entertained by Gaius. For this the apostle commended him, and declared that he would do well to set them forth on their journey, "worthily of God." This is a remarkable phrase, and capable of more than one interpretation. It may mean that Gaius was to see in them the messengers of God, and was to send them forth in a way befitting such sacred calling. It may have reminded Gaius that he was a child of God, and urged him to act accordingly. In all probability it included both these thoughts. The privileges of showing

hospitality to the messengers of the Gospel is set forth in the words, "that we may be fellow-workers for the truth."

B. DIOTREPHES. LOVE VIOLATED

In striking contrast to Gaius stands Diotrophes. He had refused to receive some who were recommended to the Church by John, and had gone so far as to cast out of the Church those who did receive them. The whole truth about this man is seen in one of those illuminative sentences in which the character of a man is so often revealed in the Scriptures. "Diotrophes, who loveth to have the pre-eminence." That is the essential violation of love, for "love . . . seeketh not her own." This is an instance of heterodoxy of spirit or temper, rather than of intellect. There is no evidence that this man was teaching false doctrine, but he was not submissive to authority. As is always the case, the unsubmissive one becomes the greatest tyrant, and thus by disobedience he manifests his lack of love. As loyalty to truth is the sphere of love, so also is it the evidence of love. The arrogance of this man shows the governing principle of his life to be selfishness rather than love.

C. DEMETRIUS. LOVE. LIGHT. LIFE.

Gaius is urged to imitate good rather than evil, and immediately another change is before us in the introduction of Demetrius. In all likelihood he was the bearer of the letter, and John quoted him in direct contrast to Diotrephes. The central statement of the epistle is found in verse eleven. "He that doeth good is of God; he that doeth evil hath not seen God." The relations of love to life and light are suggested. Doing good is to be interpreted by the subject of the letter, hospitality. Those who act in love thus, do so because they are of God, that is, related to Him in the fellowship of life. Such are Gaius and Demetrius. Those who act in evil by selfishness, do so because they have no fellowship with God in light, not having seen Him.

CONCLUSION

The letter closes with words anticipatory of a meeting, and with a message of peace.

JUDE

JUDE

CHRIST THE PERFECT AND PERFECTING LORD

INTRODUCTION <i>1-3</i>	A THE DANGER <i>4-16</i>	■ THE DUTY <i>17-23</i>	CONCLUSION <i>24-25</i>
I. The Writer and the Readers 1	I. Described 4-11 i. Its Nature 4 ii. Its Peril 5-7 iii. Its Arrogance 8-10 iv. Its Doom 11	I. Recognition of the Danger 17-19 i. Declared by the Apostles 17-18 ii. Distinguished by two things 19	I. "Him that is able to guard you from stumbling." Continuity
II. Salutation ■	II. Denounced 12-16 i. Figurative Denunciation 12-13 ii. Enoch's Prophecy applied to them 14-15 iii. Final Description 16	II. The Personal Duty 20-23 i. Central Clause "Keep yourselves" 21 ii. How this is to be done 20-21 iii. Duty towards others 22-23	II. "To set you before the presence of His glory." Consummation
III. The Writing 3 Change of purpose declared.			III. "To Him be glory"

JUDE

THE subject dealt with in this epistle is that of apostasy—its possibility, peril, and punishment. It solemnly reveals the relation existing between the will of man and the sovereignty of God. Apostasy is shown to be wilful return to ungodliness. Two classes are dealt with. Those who “kept not” and are therefore “kept.” Those who “keep themselves” and are “kept from stumbling.” While man is free to will, he is never freed from the restraining government of God. It is one of the most solemn and searching of the New Testament writings, and cannot be carefully studied without solemn searching of heart. The following analysis may be followed; Introduction (1-3); the Danger described (4-16); the Duty devolving (17-23); Conclusion (24, 25).

INTRODUCTION

Judas introduced himself as brother of James, and servant of Jesus Christ; and his letter was addressed to those who were “called,” “beloved,” “kept.” He wrote in

order to urge upon such the necessity for contending earnestly for the faith, and what he meant must be interpreted by all that follows.

A. THE DANGER

The peril threatening those to whom he wrote was created by ungodly men, who turning grace into an occasion of lasciviousness, denied all authority. The perils of such attitude were illustrated by reference to Israel, angels, and the cities of the plain; all of which were cast out from privilege on account of disobedience. The diversity of these illustrations emphasizes the underlying principle that continuity of privilege is dependent upon continuity of fidelity. The arrogance of the attitude of apostasy is described, and its doom is declared in the pronouncement of woe. Its meaning is revealed as being the way of Cain, which was that of hatred and murder; the error of Balaam, which was that of seduction and lying; and the gainsaying of Korah, which was that of envy and rebellion.

Apostasy is then denounced in a passage full of fiery force. Jude figuratively showed that it means failure to fulfil purpose, and then by quotation of the prophecy of Enoch declared that failure to fulfil purpose must issue in destruction.

The final description of these men reveals their inward fault and motive in two phrases—"walking after lusts," and "for the sake of advantage."

B. THE DUTY

Turning to the subject of the true attitude of believers in the presence of apostasy, he indicated that there must be first a recognition of the danger. It had been foretold by the apostles, and may be known by two distinguishing marks. Men guilty of apostasy are to be known by their influence—"they make separations"; and by their temper—they are "sensual" rather than spiritual.

He then described the sphere and habit of safety, the central charge being, "keep yourselves in the love of God." This is to be done by building on faith, praying in the Spirit, and looking for mercy.

Beyond personal responsibility there is a relative duty. "On some have mercy"—that is, those in doubt; "some save"—that is, such as have been ensnared by the libertines; "on some have mercy with fear"—and here perhaps the reference is to the libertines themselves. This mercy is not to be the condoning of evil, or complicity therewith, but the patient hopefulness that seeks to win all.

CONCLUSION

The apostle closed with a glorious doxology which shows that the writer had no panic in his heart, even though he was profoundly conscious of the surrounding perils. He ascribed to God the Saviour all honour in the immeasurable ages, past and present, for that He is able to accomplish the salvation of His trusting ones in two ways which are all-inclusive; as to continuity, "able to guard you from stumbling"; and as to consummation, "to set you before the presence of His glory."

REVELATION

REVELATION

THE UNVEILING OF JESUS CHRIST

PROLOGUE. i. 1-3. i. The Book. Its nature, origin, method. 1, 2.
ii. The Benediction. 3.

INTRODUCTION. i. 4-8. i. The Mutual Benediction. "To you." "Unto Him." 4-6
ii. Central Truths. 7, 8.

A JESUS CHRIST HIMSELF <i>i. 9-20</i>	■ JESUS CHRIST AND THE CHURCH <i>ii., iii.</i>	C JESUS CHRIST AND THE KINGDOM <i>iv.—xxii. 5</i>
I. The Occasion 9-11 II. The Vision 12-16 III. The Voice 17-18 IV. The Commission 19-20	I. Ephesus ii. 1-7 Apostolic. II. Smyrna ii. 8-11 Persecution. III. Pergamum ii. 12-17 Patronage. IV. Thyatira ii. 18-20 Corruption. V. Sardis iii. 1-6 Reformation. VI. Philadelphia iii. 7-13 Evangelization. VII. Laodicea iii. 14-22 Apostacy.	I. Millennial Preparation iv.—xviii. i. The Heavenly Order. iv. ii. The Earthly Administration. v. iii. The Procedure. vi.—xviii. a. Seals. vi.—viii. 5 b. Trumpets. viii. 6—ix., xi. 15-19 (Parentheses. i. x.—xi. 14 2. xii.—xiv.) c. Plagues. xv.—xvi. d. Fall of Babylon. xvii., xviii. II. The Millennium xix.—xx. 6 i. The Inauguration. xix.—xx. 3 ii. The Reign. xx. 4-6 III. Millennial Issues xx. 7—xxii. 5 i. "After the Thousand Years." xx. 7-10 ii. The Great Assize. xx. 11-15 iii. The Kingdom of the Son. xxi.—xxii. 5

EPILOGUE. xxii. 6-21. i. Final Words of Jesus. 6-19. ii. Final Words of John. 20-21

REVELATION

THE only satisfactory introduction to the book of Revelation is found in the text thereof, which deals with authorship, nature, origin, method, and intention. Its earliest phrase constitutes its title, and indicates its content. It is the "unveiling of Jesus Christ." Our analysis is based upon the supposition that the key to the interpretation of the book is found in the final charge of Jesus to John, "Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass after these."

There is first a Prologue (i. 1-3), followed by an Introduction (i. 4-8). Then follow the three main divisions dealing with the unveiling of Jesus Christ; Jesus Christ Himself (i. 9-20); Jesus Christ and the Church (ii., iii.); Jesus Christ and the Kingdom (iv.-xxii. 5). The book closes with an Epilogue (xxii. 6-21).

PROLOGUE

The foreword constitutes a key to the study of the book as it declares its nature to be that

of the unveiling of Jesus Christ; its origin, that God gave the things to His Son to show; and its method, that He signified them by an angel to John. It closes with a blessing pronounced upon those who read, and hear, and keep.

INTRODUCTION

The apostle introduced his writing of the message received with a double benediction; grace and peace to the churches, glory and dominion to Jesus Christ. He then declared that the hidden One is yet to be revealed, and pronounced the Divine name in all its majesty.

A. JESUS CHRIST HIMSELF

The first division of the book deals with what Christ referred to by the phrase "the things which thou sawest." The apostle described the occasion of the coming to him of the unveiling. As to earthly conditions, he was in Patmos in tribulation; as to heavenly condition, he was "in the Spirit on the Lord's day." In these circumstances he beheld the vision of the glorious Person of his Lord, as "a son of man," yet infinitely removed from all the sons of men in the splendour of His glory. In the presence of so amazing an unveiling John became "as one dead," and then

heard the voice bidding him "fear not," and ultimately commissioning him to write.

B. JESUS CHRIST AND THE CHURCH

There can be no doubt that the seven letters contained in this division were directed to churches actually in existence in the days of John. Nevertheless they reveal a seven-fold condition, lasting through the dispensation of the Church, and almost certainly indicate a process in Church history. That to the church at Ephesus deals with the loss of first love, and had special application to the apostolic period. That to the church at Smyrna deals with the subject of persecution, and had special reference to the period from Diocletian (A.D. 303), to that of Constantine (A.D. 313), That to the church at Pergamum deals with the patronage of the world, and had special reference to the period commencing with Constantine, in which the church gained in material splendour. That to the church at Thyatira deals with corruption, and had special reference to the Dark Ages. That to the church at Sardis deals with reformation, and had special reference to the hour of the rebirth of evangelical faith under the reformers. That to the church at Philadelphia deals with the open door for evangelization, and had

special reference to the period ushered in by the Puritan movement, which broke into full force in the Evangelical Revival. That to the church at Laodicea deals with apostasy, and describes the final period prior to the advent of the Lord Himself. The careful student of this division will find that its supreme value consists in the unveiling of Jesus Christ in His relation to the Church. His authority, His patience, His judgment, are all set forth, and it is upon these that the mind should principally dwell in the study.

C. JESUS CHRIST AND THE KINGDOM

The final division of the book opens with the phrase, "After these," which is another translation of the same phrase rendered "hereafter," in the commission to John. It indicates that all that is to follow takes place after the conditions described in the previous division, that is, the end of the Church period. In it we see the unveiling of Jesus Christ in the movements which establish the Kingdom in the world. It falls into three sections. The first deals with millennial preparation, and is by far the largest; the second in very brief sentences describes the millennium; while the third has to do with millennial issues.

The subject of millennial preparation is introduced by preliminary pictures of the heavenly order and the earthly administration, and then becomes a symbolic description of the procedure. At the centre of everything a Throne is established and occupied. In closest connection therewith are four living ones who in ceaseless worship attest the holiness of the One Who occupies the Throne. Circling around these, four-and-twenty elders declare Him worthy to receive the glory, and the honour, and the power of all created things.

In the hand of the One Who sits upon the Throne lies the programme of events. It is written but sealed, and none can know it. The Lamb by virtue of victory won is able to take the book and unseal it, that the programme may be carried out. This fact is heralded by the songs of living ones, of elders, of countless thousands of angels, and of the whole creation of God. Thus in preparation for a description of the perplexing events which are to follow, it is revealed that holiness is established upon the central Throne, and that it acts through Him Who is the Exponent of the infinite Love.

That part of this section dealing with the procedure of millennial preparation is the most intricate in the whole book. It is a sym-

bolic prophecy of movements occupying seven years, during which evil works itself out to final issues under the government of God. In this there are two great movements, the first dealing with the first three and a half years (vi.-xi.). In this there is an interpolation (x.-xi. 14). The second movement (xii.-xviii.) covers the last three and a half years, and is introduced by an interpolation (xii.-xiv.).

The events immediately following the end of the Church dispensation are symbolically set forth. The first seal is opened, and one representing false authority is seen going "forth conquering and to conquer." The second seal is opened, and carnage and bloodshed follow as the outcome of military despotism. The third seal is opened, and famine follows in the wake of commercial despotism. The fourth seal is opened, and death in its most terrible forms reigns. In the opening of these first four seals the true nature of evil is graphically set forth, as to its strength and weakness. At the opening of the fifth seal the cry of slaughtered saints is heard, and to the martyrs are given the white robes which are the reward of fidelity. The opening of the sixth seal is immediately followed by premonitions of the coming One. The first of four seals re-

vealed the development of lawless government. The fifth gave the cry of the saints, and the answer in heaven. At the opening of the sixth, signs are given of the established order of true government, notwithstanding the apparent victory of the false. Restraining angels are now seen holding in check the hurricanes of Divine judgment, while the sealing of an elect number of the servants of God takes place. From this sealing the seer turns to contemplate a great vision in heaven of a vast multitude lifting the song of salvation. In response to the inquiry of the seer, the angel declares that these have come out of the great tribulation. At last the seventh seal is opened. Heaven is sensible of the stupendous importance of this seal, and its songs are hushed, and prayer is silent for half an hour. Then seven arch-angels receive trumpets, and prepare themselves to sound.

How long a period elapses between the sounding of the trumpets we cannot tell. The rapid grouping of the first four would seem to suggest their quick succession. The sounding of the first is followed by a storm and tempest over the earth. The second sounds, and another convulsion, more terrible than the first, follows. The third sounds, and by the touch of a star God changes the character of a third

part of the waters of the earth. The fourth angel sounds, and the earth is affected by a display of power among the heavenly bodies. Between the sounding of the fourth and fifth trumpets there is a pause. A flying eagle proclaims a threefold coming woe, and the proclamation is an evidence of the long-suffering of God. At the sounding of the fifth trumpet the procedure of judgment takes on a new form. New forces of a spiritual nature produce physical pain and death. The sounding of the sixth trumpet introduces a period in which an army of evil spirits hitherto held in bondage are loosened.

Under the period of the sixth trumpet we have an interlude which chronicles the events preparing the way for the sounding of the seventh and last. A strong angel, full of glorious dignity, gives to the seer a book, and charges him to eat it. Following this, John measures the temple, and two witnesses deliver their testimony for three and a half years. It must be remembered that John is not now describing what he sees, but writing what he is told. The testimony of the witnesses is not a brief one given between the sounding of the sixth and seventh trumpets. Between these soundings he is told that they exercise their ministry during three and a half

years. At last the message being so fully delivered that men know it, the witnesses are slain. The seventh angel at length sounds, and the period ushered in includes all the remaining pre-millennial process.

At the sounding of this seventh trumpet John is given a series of visions dealing with the great facts and conditions leading up to the things actually following the sounding of the trumpet. They constitute a re-statement of subjects already dealt with in slightly different form. The sign of the woman and the man-child is, as to the woman, that of the external manifestation of loyalty to God, which includes all ages and dispensations; and as to the man-child, that of the coming out of the Church of the Firstborn at the call of Christ from that which was external only, at the end of the Church period, at the beginning of the seven years. Then follows the war in heaven, and the casting out of Satan half way through the period of tribulation. The scene of conflict is now upon the earth, and Satan is seen against the woman. Still reviewing the processes of the past three and a half years, the seer describes the beasts, and then his attention is turned again to the heavenly order. There we see once more the one hundred and forty-four thousand surrounding the Lamb,

while angels in succession set forth the supremacy of God, the fall of Babylon, a warning against the mark of the beast, and the imminence of judgment.

Before commencing the detailed description of the final processes of judgment, John beheld a vision in heaven revealing the prepared order. Standing by a sea of glass, mingled with fire, is a great host of those who have overcome the beast. They are singing the song of Moses and the Lamb. Following this vision of the victorious hosts John beholds the opening Temple in heaven. From thereout come the seven angels having the seven last plagues. The pouring out of these plagues constitutes the final judgments of God upon the earth. The long-continued sin of man has been that of refusal to submit to Divine government, and consequent devotion to the lower side of his nature. Evil has wrought itself out to its most terrible expression, and now judgment proceeds without mercy.

The judgment of Babylon having been announced, there follows an unfolding of its true nature, and a more detailed account of its doom. One of the seven angels calls the seer to behold the judgment of the great harlot. The name upon her forehead commences with the word "MYSTERY." Babylon stands for the

whole system of organized godlessness in the history of the human race. From Babel on, this spirit has had definite manifestation in the affairs of men, and has been maintained by material power in some form in every successive age. The angel proceeds to explain to John the meaning of the vision. The beast upon which the woman sits represents the temporal authority which has been the strength of spiritual harlotry. After the angel has thus revealed the history of mystic Babylon under the symbolism of the woman, another angel appears, and with a mighty voice declares the fall of Babylon. Then another voice is heard, this time the voice of God Himself, uttering a call to a remnant, pronouncing an all-inclusive verdict on Babylon, and declaring its sentence of doom. The fall of the city produces entirely opposite effects on earth, and in heaven. The whole earth is plunged in mourning; heaven rejoices. A strong angel casts into the sea a millstone, signifying the utter and overwhelming overthrow of Babylon, and the reason thereof is declared.

In the next section we have a brief description of the millennium. This is introduced by an account of heavenly rejoicing. There are three great movements of praise. The

first is that of a great multitude in heaven. The second is that of the elders and the living ones. The third is that of a mighty chorus, which John describes by a threefold symbol, as the voice of a great multitude, of many waters, of mighty thunders. Immediately following, the marriage ceremony of the Lamb is described, and Jesus is manifested to the world. It is the coming of the true King into His Kingdom. His name is "The Word of God," that by which He was known when He appeared full of grace and truth. Man in his rebellion is gathered to oppose Him. The battle is immediately joined. There is no indecision, no varying fortunes. It is quick, sharp, decisive, terrible. The King and His armies are supernatural. It is the hour when heaven is touching earth. The spiritualities which men have refused to acknowledge are carrying out a judgment due to blasphemous denial. Victory having thus been obtained over all the manifestation of godlessness on earth, Satan is arrested and imprisoned.

Then follows in brief sentences the only account which this book contains of the actual millennium. It will be a time of perfect earthly government, an absolute monarchy, that of the God-appointed and anointed King.

The final section deals with millennial issues. During the period of perfect government no active rebellion will be possible, but there will still exist an unmanifested capacity for rebellion. At the close of the period Satan will be loosed in order that once again hidden evil may be brought to light for final destruction. Then follows the last apostasy, and fire devours its armies.

John now saw that last assize when the dead, small and great, will be gathered before the Judge. Finally Death and Hades are cast into the lake of fire, and John beholds beyond it the beginning of the great Kingdom of the Son, that glorious reign of the Lamb in association with His Bride, over an earth and a heaven from which all evil has been finally banished. Toward a city of God, men have looked through long generations, and now at last it comes out of heaven from God. A new order of laughter without tears, of life without death, of singing without mourning, of content without care, of pleasure without pain, will have dawned for the world.

EPILOGUE

The great unveiling is accomplished. What follows is of the nature of ratification and enforcement. The final words of Jesus declare

all to be faithful and true, announce His advent, call all trusting souls to Himself, and utter solemn warnings. The final word of John is that of assent and invitation to his Lord, and the benediction pronounced upon all the saints.

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